The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 21.—WHOLE NUMBER 1061.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, JULY 19, 1851 AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for July.

20. Fifth Sunday after Trinity.
25. St. James, the Apostle.
27. Sixth Sunday after Trinity.

AUGUST.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

Poetry.

For the Churchman.

Matins.

I.

"Jam lucis orto sidere."

Now the star of day hath risen,
O God we humbly pray,
That Thou, the Uncreated-Light,
Thyself wilt guide our way.

May neither tongue nor hand offend,
Nor mind vain thought abide,
Upon the lips let simple truth,
Love in the heart preside.

While flows the day now new begun,
O Christ, our watch and ward,
The gates of sense, that Hell assails,
From every danger guard.

Grant that each daily work of ours
May to Thy glory tend,
And every deed begun in Thee,
In Thee, with blessing, end.

Waddington, N.Y., July 7. J. H. H.

From the Banner of the Cross.

Ficus Religiosa.

The Banyan, of the Indian Isles,
Strikes deeply down, its massive root;
And spreads its branching life, abroad,
And bends, to earth, with scarlet fruit:
And, when the branches reach the ground,
They firmly plant themselves, again:
Then rise, and spread, and droop, and root;
An ever green, and endless, chain.

And, so, the Church of Jesus Christ
The blessed Banyan, of our God,
Fast rooted, upon Sion's Mount,
Has sent its sheltering arms, abroad;
And every branch, that, from it, springs,
In sacred beauty, spreading wide,
As, low, it bends, to bless the earth,
Still, plants another, by its side.

Long, as the world, itself, shall last,
The sacred Banyan, still, shall spread;
From clime to clime, from age to age,
Its sheltering shadow shall be shed,
Nations shall seek its "pillared shade,"
Its leaves shall, for their healing, be:
The circling flood, that feeds its life,
The blood, that crimsoned Calvary.

Riverside, 2d Sunday after Easter, 1851. G. W. D.

Selected Matter.

The Christian Minister:

THE MESSENGER, THE WATCHMAN, AND THE STEWARD OF THE LORD;

The Seventh Charge, to the Clergy of the Diocese of New Jersey, in St. Mary's Church, Burlington, 28th May, 1851; by George Washington Doane, D.D., LL.D, Bishop of the Diocese.

CHARGE.

My Brethren of the Clergy:

The custom of the Church expects from me, to-day, my seventh Triennial Charge. It is a startling admonition, of the flight of time. And, there are impressive confirmations of it. Of the fourteen clergymen, who united in my election, only six are with us. Five rest from their labors; and three are laboring, in other dioceses. While, of the forty-four, who have been admitted, by me, to holy orders, six have already joined the restless caravan, which marches, ever, onward, toward the grave; and, as many more, ordained, by other hands, have also fallen asleep: so, that, in nineteen years, more than as many of the Clergy of the Diocese have died, as met me, when I came.

But, all the trophies of the time are not in graves. The Clergy List now numbers, fifty-eight. Besides the forty-four, who have received their orders, from me, thirty-four have been advanced, by my hands, to the Priesthood. I have instituted thirty-four, as Rectors. Thirty-eight churches have been consecrated, by me. And three thousand four hundred and twenty-five persons have been confirmed. I recognize, in these results, the tokens of Almighty grace. I bow my heart in humble gratitude, to Him, from Whom these mercies come, the purchase of the Cross. "O Lord, my God, I am not worthy, that Thou shouldest come under my roof; yet Thou hast honored Thy servant, with appointing him, to stand in Thy House, and to serve at Thy holy altar."

Dear reverend brethren, these are thoughts, to search the heart. Do they not well become the time, the place, and the occasion? Gathered, again, in that divine and gracious Providence, which has spared us, while other souls have gone to their account, to take sweet counsel, with our beloved brethren of the Laity, "for the House of our God, and for the offices thereof," it is a time for honest reckoning with ourselves; that we touch not the sacred ark, with rash and ill-directed hand. Assembled, within walls, which were laboriously reared, by the small company of faithful men, whom Talbot's missionary zeal first tended, here; and, with their sacred dust, about us, or beneath our feet, it is a place for carefulness and calling upon God, to pity and to spare. And, surely, both, to you, who are to hear, and me, who am to speak, the solemn season, when the careful and considerate Church directs the Bishop, "to deliver" a "Charge, to the Clergy of his Diocese;" and so become the Teacher of the Teachers, brings with it an occasion, to stir up the deepest places in our hearts, and melt them all, as water. Can we find fitter words, to put our hearts in tune, for such a theme, as shall befit us now, than those, which holy Paul, when he was brought, a second time, before the Emperor Nero, the very year in which he suffered, for the Cross, from his Roman prison, to his beloved Timothy, whom he had left at Ephesus! Mark every syllable, my brethren: and, see, how little change, in eighteen hundred years, in what a Bishop's Charge should be; in what the world of sinners needs; in what the Church confides to us; in what we owe to God. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead, at His appearing and His Kingdom: Preach the word; be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but, after their own lusts, shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But, watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me, at that day; and, not to me only, but unto all them also that love His appearing." Heart-stirring charge! Heart-conquering Bishop! His burning words; his dying life; his martyr death! Oh, for the faintest echo of his accents, to inspire my voice! Oh! for the dust of his toil-stained and bleeding feet, to animate our efforts, and to beautify our lives!

You have anticipated, reverend brethren, the subject of my Charge, to you, to day—

THE CHRISTIAN MINISTER—

the Christian Minister, as sketched, from his own life, by Paul. The outlines of the sketch, I take, from that, which is enshrined, as only not the Word of God, in every Churchman's heart—the Book of Common Prayer: the Book of Common Prayer, which Cranmer, Latimer, and Ridley burned for, in Papal fires; the Book of Common Prayer, which Seabury and White made ours, and prayed, and lived, and died by; "the Book of Common Prayer, according to the use of the Protestant Episcopal Church in the United States of America"—

THE CHRISTIAN MINISTER; A MESSENGER, A WATCHMAN, AND A STEWARD:

as you have all heard, and read, and felt, at that still moment, which was nearest to the solemn stillness of the judgment, when you made your vows, as Priests of God—is not the Bishop's low and earnest voice now sounding in your ears?—"And now, again, we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, unto how high a dignity, and to how weighty an office and charge, ye are called: that is to say, to be MESSENGERS, WATCHMEN, and STEWARDS OF THE LORD; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep, that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved, through Christ, for ever."

I.—THE CHRISTIAN MINISTER is to be *a Messenger of the Lord*. A messenger is sent; is sent, to some one; is sent, with a message.

i. 1. *A message is sent.* The word, in Greek, which is translated, "messenger," means, *sent*. *No messenger can send himself.* Even, our Lord did not. "The Father sent the Son, to be the Saviour of the world." And you are all familiar with that conclusive argument of the Apostle Paul, the finest instance of *Sorites*, which I ever saw: where, in his exposition of that text of Joel, "Whosoever, shall call upon the name of the Lord, shall be saved," he thus condenses, and piles up his syllogisms: "How then shall they call on Him, in Whom they have not believed? And how shall they believe on Him, of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?" No messenger can send himself. How strange an impertinence, at any court, an ambassador that came, of his own sending! The least offensive thing, that could be said of him, would be, he is a Monomaniac! Apply this to the case of those fanatics, who, in any age, have claimed, that they were sent from God; and, given their own word, as the warrant.

2. *No man can send another's messenger.* I can as little send your messenger, as he can send himself. Moses anticipated this objection, when he said, to God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name?—what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The President of France, to bring the illustration to a human level, would vainly send an ambassador, to treat with the Sultan, in behalf of the Emperor of Austria, for the delivery of Kossuth. With what impertinence, the Bishop of Rome has lately sent a Cardinal, to represent him, as Archbishop of Westminster, in an ancient diocese of England! Intrusion is the mildest term, that can be used, in cases, such as these. Apply it to their case, in any age of Christianity, who have come, in any human name—of Luther, or of Calvin, or of Wesley—to treat, with them, for God.

3. *He alone can send the messenger, who has the message.* How can I send your message? How can another man convey your property? How can the Governor of Massachusetts demand a fugitive from justice, who belongs to North Carolina? How can the Mayor of Newark confer the freedom of the city of Burlington? When John the Baptist sent, to know, if Jesus was the Christ of God, "Art Thou He that should come, or do we look for another?"—He referred him, in an instant, to the old prophetic marks, which God, by the hand of Isaiah, had set on His Messiah: "Go, and show John again those things, which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." God never "left Himself, without a witness," in any message, that He ever sent, to men. Would He deliver to them the message of Creation? "The heavens declare the glory of God; and the firmament showeth His handy work: day unto day uttereth speech; and night unto night showeth knowledge; there is neither speech nor language, where their voice is not heard: their line is gone out, through all the earth, and their words to the ends of the world." Would He convey them the message of His Providence? St. Paul, to quell the idolaters of Lycaonia, who would have worshipped him and Barnabas, appeals to them in these convulsive words: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities, unto the living God, Which made heaven and earth, and all things that are therein; Who, in times past, suffered all nations to walk in their own ways; nevertheless, He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Would He reveal the message of Salvation, to a fallen world? The ruler Nicodemus shall state the test, which He supplies, in fewest, but in clearest, words; "We know, that Thou art a teacher sent from God; for no man can do these miracles, which Thou doest, except God be with him." Or, finally, would He extend the message of salvation, into all the world; and "preach the Gospel to every creature?" He openly and visibly commissions His eleven Apostles, on the Mount of the Ascension, in the sight of men and angels, and, when the very heavens themselves were rending, to receive Him: "All power is given unto Me, in heaven and in earth; go, ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you, always, even unto the end of the world. Amen." That the commission, then appointed, was to continue, while the world should stand, is manifest, by the very force of its own terms. The Holy Scriptures record but these provisions, for its continuance: the election of Matthew, by the Apostles, under the Lord's express direction, which was extraordinary, and not to be repeated; the designation of Paul, by the immediate voice of Jesus Christ, which was miraculous, and not to be continued; and the appointment of Titus at Crete, and Timothy at Ephesus, by Paul, himself, with the specific direction that they were to perpetuate, in both places, the trust which they themselves had thus received: "for this cause, left I thee, in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city;" and, again, "the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others, also." Who, but the stockholders, to use a plain but perfect illustration, appoint the Directors of a Bank? So did Jesus say, to the Apostles: "all power is given unto Me, in heaven and earth; go ye, therefore." Who, but the Trustees of a College, continue the possessors of their trust? So did Paul say, to the Bishop of Ephesus: "the same commit thou to faithful men, who shall be able to teach others, also." Apply this sure and simple test to all, always, and everywhere, who undertake to preach the Gospel, and to minister the sacraments of Jesus Christ, out of the Apostolic line, direct from Him, in Whom alone the message was: and it must throw them either with those, who send themselves; or those, whom some have sent, to bear the message of another. In either case, it cuts them off from every claim, to credit or authority.

ii *A messenger must be sent, to some one.* The Messenger of the Lord has a commission, for mankind. Its limit is in this text: "All have sinned, and come short of the glory of God;" as compared with this: "Behold the Lamb of God, which taketh away the sin of the world." It is the Christian Minister's most comprehensive appellation. As you see, in those words of Jesus, on the Mount of the Ascension, "Go, ye, into all the world, and make disciples of all nations, baptizing them:" and in those other parting words of His, addressed to the Apostles, "Preach the Gospel to every creature." "As, in Adam, all died, even so, in Christ, shall all be made alive." The free gift is as extensive as the condemnation. The Same, who "gave Himself a ransom for all," ordained alike, for all, the ministry, who are to bear its terms, and to set to its seals." "For God sent not His Son into the world, to condemn the world; but that the world through Him might be saved." And, again, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." How, the detestable dogmas, of a limited atonement, and partial redemption, could dwell, in the same world, with the blessed gospel of the Son of God, let them attempt to show, who are so wretched as to hold them.

iii. *A messenger must be sent, to some one, with a message.* The Messenger of the Lord is sent to all mankind, to bear the message of salvation. But, that mankind were lost, no message of salvation would be needed. The race was ruined, at the start. The first parents were the first transgressors. A bitter fountain must yield bitter waters. As with the stream, at Marah, so with the stream of human life; a tree must sweeten it: that tree, the Cross. In the Garden, the decree was uttered, "in the day that thou eatest thereof, thou shalt surely die." In the Garden, the decree was disregarded. In the Garden, the promise of redemption was revealed, "IT shall bruise thy head." God could not hate the creatures of His hand; and, yet, He could not look upon iniquity. And, so, His only Son became our flesh, that He might hide our sins, in His own body, on the Tree, and bear their load, and expiate their guilt, and overthrow their power. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." The Messenger of the Lord, then, must proclaim to all mankind, the utter loss and ruin of their state, by nature. That, in itself, the race was clean cut off, from favor and from hope. That, when it was so, His own Son came, in their place; to bear their curse, and expiate their sin, and purchase their forgiveness, and renew them unto holiness. That, now, to whosoever will, salvation is proclaimed. That he, who would be saved, enabled by the purchase of the Cross, must put away his sins, by true repentance. That he, who would be saved, enabled by the purchase of the Cross, must come to God, in Jesus Christ, by a sincere and loving faith. That, he, who would be saved, enabled by the purchase of the Cross, must be new-born of water and the Holy Ghost; and so be grafted into Christ. That he, who would be saved, enabled by the purchase of the Cross, must daily die to sin; and rise again, in newness of life. That, he, who would be saved, enabled by the purchase of the Cross, must feed, in faith, upon the Blood and Body of the Lord, which are spiritually given, in the Holy Eucharist, to all believers. That, they, who thus accept the Gospel message, and comply with its conditions, and improve its means of grace, and seek its hope of glory, will go on, from strength to strength; be renewed daily in the spirit of their minds; and be received, at last, to dwell, throughout eternity, with Him, into Whose divine and perfect image, they have been transformed, by grace. Such is the message, which the Christian Minister, the Messenger of the Lord, is sent, to bear to all mankind. He has no power over it, at all. He may not withhold it; whether men will hear, or whether they will forbear. "Necessity is laid upon him; yea, woe is unto him, if he preach not the Gospel." As little may he change it. "If any man preach any other gospel unto you, than that ye have received, let him be accursed!" To the solemn questions of the Bishop—"Are you persuaded that the Holy Scriptures contain all doctrine, required, as necessary for eternal salvation, through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"—he has answered, before God, "I am so persuaded, and have so determined." And, now, if Balak would give him "his house full of silver and gold," he cannot go beyond the word of the Lord, his God, "to do less or more."

To be continued.

ADDRESS delivered at the Third Anniversary Meeting of the NEW-YORK ECCLESIOLOGICAL SOCIETY, May 12th, 1851, by the President.

Gentlemen members of the Society:—

Again called on officially to address you, I do it alike in humility and confidence—in humility as speaking before many more conversant than myself with all Ecclesiological questions, yet with confidence again as yielding to none in zeal for their advancement. Nor only thus. I do it in the renewed and increasing confidence which another year has brought forth, in the practical value of the work in which we are engaged, and the spirit of loyalty with which it is pursued, as well as the decided advance it has made in the respect and confidence of sound Churchmen. Of all this, our Periodical, the exponent of our cause and measure of our popularity, may be taken as a test. It may be said without boasting, to have now taken its fair stand among its contemporaries.—Though its direct circulation be limited, yet are its leading articles widely read in other columns, being often selected for their interest by Editors, specially interested neither in the writers nor their cause, but whose words of praise have gone far and wide through our land. And this—its growing reputation—we may well look to see still further advanced during the coming year, under the personal care of the late Chairman of the Executive Committee—its new Editor—one whose name and position before the Church may be taken as a sufficient guarantee for the teaching as well as talents, which, in his father's fame, have identified that name with the policy and prosperity of this our American Branch of the Church Catholic. All therefore on this point further to be desired, is to make the charge permanent which is now temporary, a burthen however not to be imposed or proffered, until by a wider circulation the work itself shall become not merely self-supporting, but reasonably remunerating; and to effect such desirable end, I would herewith earnestly invoke both the action of the Society and the zeal of its individual members. Referring you, Gentlemen, to the Report of your Executive Committee for the details of the past, I turn your attention to the anticipated results of the future, more especially as connected with some recent amendments in our Constitution.

The first point I refer to, was however not finally adopted, (and I here note it in proof of the Churchmanlike caution exhibited by the Society not to trespass beyond its rightful bounds, or infringe in the slightest degree on Church principles,)—I allude to a recent constitutional provision solicited from another Diocese for the formation of Branch or Affiliated Societies. The temptation was strong, for the proffer was made and urged, and its influence unquestioned in giving both strength and extension to our cause.—Yet was such provision, after long discussion, finally decided against, on the ground of principle. As a Diocesan Institution we have our limits—and we trust our adequate authority within it;—beyond these, we leave Churchmen to their own Ecclesiastical Superiors, and will not plant our foot where heart and hand may not freely follow. Still, though as law such action was rejected, yet through sympathy of feeling do we still trust to see the benefits attained without evil, and sister societies to grow up voluntarily in our land, united to us but in love for a common cause, and dependent for nothing except perhaps it may be our periodical as their medium of publication—the columns of which we would hereby freely proffer to them, without charge, for spreading before the Church their minutes and other official documents, and so far as room serves, the substance of their original papers. The manifest economy as well as great convenience of such a plan, will, we doubt not, be sensibly felt and rightly appreciated, and operate as a motive to various Diocesan Institutions, thus gathering into one focus scattered rays, and then re-diffusing them through the land. The policy of such a course cannot be doubted. It is the great lesson of all experience, as true as it is trite, that scattered embers lose their heat, but re-united, soon burst into flame. Thus too with isolated minds—from union alone comes the glow of zeal, the pulse of sympathy, the earnest heart and the untiring hand. We hope much then from this argument—coming home, as it does, to the felt wants of the Church, and to that awakened demand we see all around us for a better knowledge of Church Architecture, as well as for a greater reverence and a purer taste in all Church arrangements. One prospective movement already opened in the pages of the Ecclesiologist, gives to this extension of our field a new and peculiar interest—I allude to the question of Cathedral Churches, viewed not artistically, as a mere splendid structure, but ecclesiastically, as the primary element of Diocesan organization, the exponent of the Church's unity, the nucleus of all its Institutions, the home and centre of its Missionary operations, and a model set forth under the eye and personal guidance of the Bishop himself, to which Parochial Churches may look with confidence in all matters of doubtful ritual. The many benefits hence resulting need not be pointed out. I will allude but to one. It surely will be no small advantage that the Church will then in every Diocese stand out from the crowd—visibly distinguished from all sectarian bodies—not only be, but show itself a unity, and not a mere agglomeration of churches; an organized and living body, with its Episcopal Head, not a theory but a fact, seen and embodied in the CATHEDRAL, the Bishop's ever open Home—figuring thereby the freeness and universality of Christ's Church, as well as the common right and property of all His members in it. Now to this great cause our Periodical already stands pledged, and it will, we doubt not, find new supporters as soon as its pages shall represent the embodied and independent sentiments of other Dioceses; and to the young and feeble, as well as the old and wealthy among them, we affectionately commend its earnest consideration.

But I turn to another point of actual alteration. To the 2d Article, giving the objects of the Society, have been added the words, "and matters of Ritual." In other words, the Society has chosen to stand forth more pointedly than at first, in its conservative Ritual character—putting in express words what yet was before implied and acted on, since Ritual matters were from the first freely discussed and published.—Still, however, the change marks something—unquestionably a change of tone. Now, as this may appear to some a questionable amendment, let me state shortly the objection, and somewhat at large the, to my mind, satisfactory answer.

The question asked by the timid and doubting Churchman is—"Why needlessly include such subjects? matters as they are of dispute and difference within the Church—always invidious, often dangerous, and only adding a new obstacle to, a path already not smooth, the progress of our young Society to the confidence of Churchmen." To this we reply, that all such fears of suspicion we hold cheap, because we know them groundless. It is not the treatment of these questions that is dangerous, but the spirit in which they are treated that determines; and, as to the matter of duty, the good Churchman is evidently as much bound to stand up for the preservation of the Ritual of his Church as for the preservation of its Faith. The one is in truth bound up in the other, and he who lets go the external rite, is very apt to let slip, after a while, the truth it embodied. But more than this, we cannot if we would, and still more, we should not if we could, shut out from Ecclesiology that which gives to all its questions their life and value. Now this view, I acknowledge, comes not at once into the inquiring mind. It is, if I may venture to speak my own experience, a maturity and growth, yet the natural and necessary growth of the thoughtful mind on these subjects. Permit me to open it.

The first steps of the Ecclesiologist are necessarily unspiritual. He is among ruins and a mere antiquarian, or among his materials and a mere builder. He is either rebuilding in his thoughts what through age has fallen down, or raising up the Temple where before it never stood! The questions then most prominent before him, are primary ones—those of historic research or analytic arrangement, or it may be, æsthetic reasonings, going to show the grounds of preference of one style over another. But out of these vague preliminary questions, Ecclesiology soon passes, by a second step, into the more definite inquiry of authority, as determining not the taste but the "type" of the Christian Church; at least in our own branch of it.—Through this inquiry too it passes; Pointed Architecture becomes settled; the Middle Pointed its happiest form; and lastly, as the "type" of the whole, the Parish Church of old England, in its general outline, proportion, and arrangements. This then becomes the second stand point of the Ecclesiologist, and as from vantage ground, he surveys his science, no longer is it to him one of mere antiquarian research or æsthetic reasonings. It has become embodied before him in the Church, a living and present Teacher, coming home alike to his feelings and his creed; but still untenanted, except by its own consecrated spirit. That Presence indeed is in it, and he everywhere beholds it, sanctifying the Beautiful, consecrating even the very dust of the Temple, inscribing upon its portals "Holiness unto the Lord," writing around, the Church's Apostolic Faith in speaking symbols, and its penitent love in memorial windows, all going to make good the prophetic picture of what a Christian temple should be, "its walls salvation and its gates praise." This may be termed the Ecclesiology of the heart, spiritually maturing the mind of the student, and fitting him safely and with advantage to enter on the third and last step of his progress, viz., the application of all this knowledge and sentiment to actual needs, to the sacramental and devotional services of our Church; the union, in short, of all that is reverential and beautiful in outward form, with the daily prayers and praises of the Church—its Hymns, its Creeds and Litanies, its solemn reading and preaching of God's word, and above all, with the rightful and reverent administration of its two most blessed sacraments. No longer then, even in thought, is the Church untenanted. It has in it God's ministering servants, each in their rightful office and due degree, and appropriate vestments, and all is the Perfection of Order, and the Beauty of Holiness. Now this it is which gives to Ecclesiology its completeness in theory and its value in practice. It is its crowning grace; and when this view of it is once opened to the student, he can never again shut his eyes upon it, or go back from it, nor can he even think or speak of his science but as something sacred and holy; as, in short, the conservative science of the Liturgy and the Prayer-Book, binding the student to the Church, and the Church to its own model, guarding it by visible barriers against all deviations from it, whether arising from doctrinal error or caprice of taste—whether the heresies that would openly rob us of the Lord who bought us, or the fond vanities of that predicted will-worship that would secretly hide Him from our eyes, and give His glory to another. To this highest point of Ecclesiological growth is the path of our Society now opened, and I congratulate gentlemen upon it; and may God grant our steps be so guided in it, as to make even our youthful Society a glory and praise in our land. On us, as its founders and early members, rests, far beyond those who shall come after us, this responsibility and honor—that of giving stamp to this new coin, and guidance to this new movement; in other words, to create and determine the opinion that American Churchmen shall form of the science of Ecclesiology; whether it shall be one of praise or blame—a term of honor or a term of reproach. This result, I say, within the bounds of our Church and country, depends much, very much, on the course we set and the guidance we give to this newly-launched barque, launched on those waves of controversy, which, alas for the peace of Israel, beat highest on every beacon-head erected for the Church's safety.

(To be continued.)

From the London Morning Chronicle, June 27.

The various attempts which have been made to vindicate for the Church of England the same kind and degree of religious freedom in administering her own concerns which all other communities enjoy, may be readily justified on a broad and intelligible principle. The question has nothing transcendental about it—it is one of simple practical liberalism. It is the common right of the votaries of all opinions to have a certain amount of self-organization and self-control; and if, merely as one of a group of religions, the Church of England puts forth equal claims with the proprietor or prophet of the Agapemone, there is no reason why she should be deprived of this right because, besides occupying this visible position as one among many forms of faith, she is at the same time what is called the Established Church. If Seventh-day Baptists—whatever they may be—may meet in assembly or in May meeting, in conference or in committee, whence comes that disqualification for the same freedom of action which some fancy to be inherent in the Establishmentism with which the Church of England is twitted?

Why should the Church be debarred from its Synods because, in some sense, it happens still to be the Church by law established?—though what that sense may be it would be very difficult to define. We can understand, indeed, that the Church is established by law, in so far as its property is not confiscated; but in this sense the Duke of DEVONSHIRE, or the Sun Fire Office, or any other institution or proprietary, is also by law established. It is thought, in many quarters, that the following enthymem—the Church of England is the Establishment, therefore she cannot have freedom to manage, or to try to manage, her own internal affairs—is self-evident. Why should State protection and spiritual freedom be incompatible? We have seen this proposition asserted, but we never saw it argued. At present, therefore, we are content with asking for some cause to be shown, in the nature of things, why State Protection and Synodical Freedom cannot work together. Queen VICTORIA is "head over all persons and in all causes," &c. We admit this to the full, and, for argument's sake, to any extent of its meaning—even when extended to that shadowy no-meaning in which it presents itself to the common run of minds; but why should this fact preclude those who assert it from canvassing, deliberating, or making declarations about baptism, or any other purely theological subject? Why should a man's views about the Supremacy be rendered clearer or more decisive, or more dutiful and loyal, because he is told that he and his brethren are never to consult together about their schools, and visitings, and services?

At any rate, in one part of the kingdom, the clergy are at this moment trying to show that the sentiments of loyalty to their SOVEREIGN and to their Church are not totally at variance. We have not yet heard of any standard of rebellion having been hoisted at Exeter; and it remains to be seen whether a fortified camp of clergy is to be assembled forthwith on Dartmoor by any clerical "captain or colonel, or man-at-arms," or whether levies from the cider counties are hastening by forced marches upon Windsor Castle. Of course, we cannot tell what may yet come of the Synod. We are not forgetful of history. Conspiracies and risings have been not unfrequently planned under guise of large hunting-matches; a coursing meeting assembled many of the desperadoes of 1745; and, for aught we know, the clerical assembly which met on Wednesday last concealed, under cassock and straight-cut coat, as many pikes as manuscript speeches. But, seriously, the alleged impossibility of reconciling the Royal Supremacy with anything like freedom of internal action is now likely to be brought to a very practical test. We are passing from theory to fact. At this very moment a Diocesan Synod of the Church of England is actually sitting; the clergy are doing their own work, and the Church's work, in a proper, systematic, old-fashioned sort of way. As yet the Throne has certainly not been shaken, though a Chapter House of an English Cathedral witnesses once more a scene which had not been displayed for more than three centuries. We shall see what comes of the revival; but at present all must admit that it has a sensible, promising look, under several aspects.

We are not going to put upon any low grounds what all must see to be the success of the Synod of Exeter. We shall not, as we might legitimately do, claim for a first attempt that immunity from scrutiny or severity which public opinion is always sufficiently ready to yield. We say distinctly that, considering the antecedents of the Exeter Synod—and we are not called upon to specify them—failure would have been, in that particular quarter, especially damaging. It was a very great experiment indeed—a very doubtful, and questionable, and formidable appeal to certain ecclesiastical qualities and sympathies, upon which, in no English diocese, had anybody an absolute right to depend. Even to the Bishop of EXETER himself—constitutionally sanguine as he is—the attempt could not present itself in any other light than that of an experiment. What, then, if, instead of being called upon to palliate a break-down, or to make the best of a partial failure, we have to record a distinct and unequivocal success?

The clergy were left much to their own discretion, or indiscretion, in sending representatives to the Synod at all. The precedent of church-rates—where a minority may, or must, make a rate—might easily have been appealed to; and every rural deanery might, had the Bishop chosen to get up a paper array, have been forced to send its apparent representatives. This course, however, was not adopted. Every licensed clergyman, incumbent, and curate, was told that he might vote or not vote for whatever representative he pleased—or he might proffer his suffrage upon the preliminary question, whether he chose that his deanery should be represented in the Synod or not. Out of the thirty-two rural deaneries, in only two was it resolved not to send proctors. Out of the sixty representatives so elected, two only failed to attend the Synod—and these on account of illness or family afflictions. Out of the thirty-two rural deans—and these are temporary officers in that diocese—twenty-nine assisted at the Synod. Three-fourths of the prebendaries attended; and it was reserved to the Dean and some members of the Chapter to represent the only clerical body which preferred dignity to the fellowship of the Christian ministry. This shows some amount of clerical earnestness in the matter. It costs as much money, and four times the fatigue, if not time, to reach Exeter from the Land's-end, as it does from London. It will have cost many a proctor at the Synod five pounds—perhaps the twentieth part of his income—for his three days' attendance and his journeys. The active interest thus displayed by the clergy is one most important element of the Synod's success.

Another augury of good may be found in the order and character of the proceedings themselves. There was no attempt at dictation on the President's part—no factious rivalry, on the other side, against the superior order of the ministry. A declaration on an important subject of universal interest was forwarded to the members of the Synod for them to canvass before their meeting; and, in deference to their private suggestions, it was modified once and again; and, when proposed for adoption at the first Synodical assembly, its discussion was immediately adjourned by the Bishop, with a view to further and yet more careful revision. The declarations on doctrine are not of an extreme character; they seem to have been amply and conscientiously discussed; and the speakers certainly gave no indications of talking for talking's sake, for display, or for rivalry. Neither passion nor party appear at present to have disturbed the proceedings; they may have been now and then tedious, but they have on no occasion been noisy or excited. The debates, as yet, have not been so unanimous as to check the collision of thought and the interchange of advice—nor have they been so divided as to display substantial opposition. The Synod has neither an extreme Right nor Left set of partisans.

Surely it is consonant with common sense and obvious propriety, that, if the clergy are a body consisting of several ranks—all those ranks pos-

sessing common duties---the parish ministers have a right to be consulted in all matters relating to the common weal. The Church of all ages has had a free and representative constitution. It is not a despotism---either Papal, as at Rome, or Episcopal, as in our later English Church. Contrast a Synod, such as that sitting in Exeter, with a Synod's substitute in the ordinary Bishop's visitation. In the one, the clergy are invited to deliberate; in the other, the learning and diligence of the whole clerical body are called upon to listen to the dictation of an individual---to the scolding or imbecility of one who, perhaps, wears a mitre because he happens to have helped the PRIME MINISTER in some political job. At an ordinary Visitation of an English diocese, after a perfunctory performance of prayers---during which the Bishop, perhaps for the third time that year, is present in his cathedral—the clergy are called over; the prelate occasionally salutes some favored individual with a nod; and with considerable speed the charge is delivered. All parties are carefully rated; earnestness in any direction is pilloried and pelted by the Bishop, under the pretence of moderation; and an impossible *via media* is hinted at, the impracticability of which nobody feels more keenly than the right reverend deliverer of the charge. Intercourse, fraternal or paternal, between Bishop and priest is impossible. The episcopal carriage drives off, and the disheartened incumbent, who has got a general scolding instead of particular advice, is left "eating his own heart"---till the lapse of another cyclical three years reminds him that mediocrity is the best policy, and that if he wishes for peace, and has no desire to close with the Cardinal, he had better not attempt to be wiser or more in earnest than his neighbors. Such is an English visitation---in what diocese we will not particularise, though it might be difficult to name many cathedrals under whose shadow this triennial farce, or tragedy, as it may happen, is not performed. But what do we at this moment witness at Exeter? Some hundred and twenty of the picked clergy meet for the mutual edification of the commonwealth of Christianity; their Bishop is their president; he delivers counsel, not a charge; their function is to advise each other, and not merely to listen like school-boys; their proceedings commence with prayer and holy communion; each clergyman has free access, at least for three days, to his Bishop and to his brethren; and any subject which he thinks of imporance he may bring before the Synod. There may be benefits in the Visitation system which do not meet the eye, and a Synod may include undeveloped elements of danger; but, so far as their respective external aspects go, the one looks as like a Christian brotherhood of love as the other resembles a usurpation and a tyranny.

Communications.

For the Churchman.

Thoughts on Church Music.—I.

The Church—Her Jurisdiction—Its Nature and Extent—The Canon of Christian Criticism as it relates to Art—Connection with Church Music—Summary.

It is not the habit of a sound judgment, or a nice discretion, to invest, a *feature* or mere *item*, with all the importance which can only be said to pertain to the *subject* or *whole*, of which it is but a part.

However worthy the *particular*, in itself, may be of a thorough examination, this worthiness must mainly depend on its close and intimate relation to that of which it is but a subordinate component. To the lesser, we cannot attribute the glory or shame of the greater. The brow, however severe its line of beauty, is admirable because it is the brow of an Apollo Belividere. By itself, it is simply a clever bit of handiwork, a pretty item. Seen in its true relation, it is radiant with the classic beauty of the world-renowned statue. This principle of true criticism (for it is nothing humbler in its scope), grows in importance, as the importance of the theme advances, to which it is applied. Works of Art, mere aesthetic art, must be considered in detail, in order to test the unity of treatment, and the degree of faithfulness with which the laws of conception and consequent development have been maintained. In this instance *detail* simply occupies the place of a witness to the character of the general whole. But when the theme advances from mere aesthetic, to sacred Art, both subject and detail, advance in dignity and sanctity a thousand-fold. The sublime idea of a grand central Light—a grand equipoise, around which are gathered, as the planets about the Sun—all subsidiary, contingent and collateral ideas and principles—this conception of variety in Unity, must to a greater or less degree, qualify all our speculations.

According to this Canon of Criticism, we can no more abstract the consideration of Church Music, from the Church, than the consideration of the Apollo's brow, from the Apollo itself! Inseparable in their unity, the same law of observation holds in either instance. In this series of papers, this general rule will serve as a square and compass, whereby to arrange and systematize our reflections. Firmly grounded in the belief of "one Catholic and Apostolic Church," and with equal firmness, believing her sphere to comprehend all that pertains to the purity of morals, the development of intellect, and the satisfying of man's subtle yearnings after the beautiful; our speculations will be based on these premises: for sacred art can be justly contemplated from no other position.

Thus wide is the jurisdiction of the Church. No other view satisfies either Her Universal Element or the necessities of the case. She was instituted for definable and specific ends. Her purposes are neither lost in the clouds nor caverned in the bosom of the Earth: but wherever breathes a human being—wherever there is faculty for enjoyment, or intellect to instruct, or sympathies to train and direct, or a soul to save—there the Church finds her labor and her office. Nor can one of these labors or offices be divorced from the others, save by the interposition of sacrilegious hands. "What GOD hath joined, let no man put asunder!"

The reception of this great Catholic Symbol, affords no more precious assurance to the soul than this. From the chaos and wilderness of license and a worldly eclecticism, it evolves a beautiful harmony and consistency. Seen in this view, Sacred Art is something more than a mere toy—a senseless pastime—a triumph of mechanism, or a venturous stretch of unhallowed imagination. It is as the column to the Cathedral—the traceries that adorn it—the hallowed anthem of true worshippers, the language of adoration—the voice of the Seraph. It is the mysterious link between what we *see* and what we *feel*: between what is *of* us, and what is *without* us. It is the mute eloquence of the fettered spirit, whispering in its deep bondage somewhat of those raptures and emotions known only in their fulness by them of the Spirit world.

This principle of jurisdiction, must be most clearly stated before we can advance in our labors with the remotest hopes of success. The abominable falsity of this utilitarian, selfish, unbelieving age must be laid open, fearlessly and unmistakably, else we write and read in vain. And the falsity consists in this; in robbing the Church of her rights: in suppressing her jurisdiction and in maiming her offices. These modern vandals would fain convince the world: that, after all this stir about the Church as a real, unmistakable, identity; Christianity is simply the expression of an idea—or to make the jargon measurably intelligible, that it is the abstraction of an abstraction; that it accommodates itself to the fluctuating state of men, mind and morals; shrivels itself up into narrower quarters, as the age retrogrades; or expands balloon-like, with every passing breath of success and prosperity. It dwells on the vast absurdity of investing this simple "afflatus," this fancy of the brain, with all the attributes of the Permanent and the Actual: it drives Art back to the confines of cold classic Heathendom, and sneers at its alleged affiliation with this "abstract" Christianity. Education shares the same fate; for mind, saith the Oracle, is itself deified and self-creative, and gravitates toward this same Abstract Mythic Good, by a kind of fatalistic process or inherent tendency! And these sentiments are advanced and maintained by men who profess allegiance to the Church of CHRIST!

This bare statement of principles carries its own refutation with it: for the very grounds it assumes, entirely ignore even the *need* of a reformative institution among men. It will eventually be seen, if it does not now clearly appear, that these *quasi* pretensions to Christianity are nothing more nor less than snares and pitfalls of sneering blaspheming Infidelity; that thus makes its overtures to men, mingling sweets with its subtle poisons, and adorning its "whited sepulchres" with jewels and goodly apparel. It is not our province to dwell at length on this point. Allusion to it, will serve to set forth, by way of contrast, more unmistakably, the real nature and office of Christianity, and by way of consequence, its connection with Art. The real and actual character of the Church is assumed. It needs no proof, for its own sons ask none, and aliens have enough before their eyes, in every consecrated edifice for worship, in every alms deed and charity, in the return of every holy day. This Church is the "witness and keeper," the "pillar and ground" of the truth. With an unextinguishable priesthood, and the indwelling presence of the Third Person of the Adorable Trinity as her abiding life and spirit, her voice has been heard through the ends of the earth, and her ministry shall endure until the conflict and warfare end in victory and triumph. Her sanction has invariably nerved the arm of Justice, and made the decree of the State sacred and inviolable. And in a manner no less wonderful, has the limit of right and wrong, good and bad, been inflexibly determined by her standards. Where else can we go for such a decision? Whatever men have cast out as dangerous and corrupt, has first been shown to be such, because of its difference with her invariable standards of purity and rectitude. Whatever they have endowed with the attributes of excellence and beauty, has been thus endowed, because of its sympathy and connection with Her intrinsic excellence and beauty.

And this prerogative is boundless and universal: the same "yesterday, to-day, and forever." These relations may differ, but only in degree; as angels and men differ: for the expressions of Art are by necessity imperfect, and can sustain no nearer relation to the Infinite good, without merging it into the spiritual. Yet these expressions are governed by one Law, whether they be the expression of human or angelic impulses and emotions, and the *moral* character of these expressions, whether they be high or low, exalted or mean, is fixed by the same Eternal Law. To illustrate:—An act of worship is acceptable in proportion to the fervor and purity of the emotions from which it proceeds; *which fervor and purity are themselves measured and determined by the Divine Rule.* A painting, an anthem, a piece of sculpture, are alike judged by the same criteria.

The premises admitted, and the conclusion is unavoidable: for to confess the universal sovereignty of the Church, and then to impose limitations and boundaries, involves an absurdity as impious as it is palpable. Admitting the grand cardinal points of Christianity in their broadest sense, Art can be considered in no other manner. Setting aside technical and learned distinctions, all we assert is simply, the real, actual character of the Catholic Church, bounded by no geographical lines, and limitless in its scope; and that, by necessary consequence, matters pertaining to the *imagination*, as well as to the *intellect* and *moral faculties*, are under Her jurisdiction: not an arbitrary jurisdiction, that shall paralyze the arm of the artisan, or stifle his ideal conceptions, but a jurisdiction that pronounces upon the results of Artist-labor, stamps them with the seal of approval or condemnation, as they approach or recede from Her unvarying type of excellence.

Viewed in this light, Church Music, as a subject of critical examination, demands the most conscientions and earnest attention. For, as of old, the unwashed hands and the defiled garment were unseemly in the Temple of the Most High; so the cold unloving heart may dwell on the beautiful language of adoration only to defile it: may only draw near the outer courts of the worshipping, while it is for ever shut out from spiritual union and sympathy with those who are nearest the SHRINE itself.

CHORALIS.

For the Churchman.

The Trial of the Rev. O. S. Prescott.

It has for some time been well known that the Rev. O. S. Prescott has been under presentment by the Standing Committee of Massachusetts, for heresy, and other charges. The Court appointed to try Mr. Prescott have, according to appointment, met, and have seen fit to adjourn *sine die*. What they did in the three days during which they held their session is now a matter for memorable record by all the Church in the United States. To prepare the mind of the reader for a relation of their proceedings—to enable his credulity to meet the demands upon it, in telling how five presbyters—one a Doctor of Divinity—could demean themselves under the obligation of their ordination vows—under the direct commands of the canons of the Church—in the trial of a brother Presbyter—to enable him to compass as an actual fact—something done—the unparalleled course they have pursued;—we feel it absolutely necessary to rehearse the circumstances which have led to a conclusion most aptly fitted to them in every particular, and which, indeed, seems the only one that could have grown legitimately out of them.

Nearly a year since, Mr. Prescott, a young presbyter, upon finding himself without a cure, went to his Bishop for advice and counsel, having with him such a free and unreserved conversation as a presbyter might have with his Bishop. Not very long after, *upon information of this Bishop*, to whose *fatherly* care Mr. Prescott supposed he had been committing himself, the Standing Committee presented him for heresy, in a very lengthy paper, but so loosely drawn up, so indefinite in its charges (one of them aping those of the Spanish Inquisition, it being for *holding* an opinion), that upon the first representation by the counsel of the accused, the Court quashed all proceedings under it. At this time, however, be it stated, Mr. Prescott requested that the presentment might be handed back to the Standing Committee for amendment, so that the trial could proceed. This, however, was refused by that body. Thus the matter rested for a time.

Soon after this a Parish was formed in the Southern part of Boston, under the style of "St. Botolph's." Upon being informed of it, Bishop Eastburn expressed his opposition to it in the very strongest terms, declaring it should be crushed. This he had no direct legal means of doing. An English Presbyter officiated as temporary minister of the Parish, and it was currently reported that Mr. Prescott would be called as Rector.

Now comes a discrepancy of statement, which we notice, to show that as far as possible we wish to exhibit both views of the case. A writer in the Churchman, signing himself "A Son of the Church," states that the new presentment against Mr. Prescott was drawn up *months* before the formation of St. Botolph's Parish. The Parish was, however, formed six weeks after the abortive trial, showing that this statement is untrue. On the other hand, it is stated by one who was present, that at a private supper party in the beginning of March, or end of February, the Parish of St. Botolph's, and how to get rid of it, was discussed, and it was determined that the Presbyter then officiating, not being a resident, should be forbidden to preach (which was done), and that a new presentment should be served against Mr Prescott, to keep him away. "A Son of the Church" does not deny this, but merely says he cannot see how it can be true, for the presentment was in the Bishop's hands for weeks before it was served. That may be, but—*If the presentment was made months before the existence of St. Botolph's, and yet bears a date subsequent to that supper party*, we are at a loss to say where it was in the mean time. So much for the *occasion* of the making of the presentment.

Now for the making of the presentment itself. It consists of five charges—one for "immoral conduct," based upon, or rather a duplicate of, the third charge, for violating the Constitution of the Protestant Episcopal Church. To the origin of these charges I wish to call especial attention. The first and most important is brought by Bishop Eastburn himself, *based upon that private and confidential conversation held in his own study* with Mr. Prescott, who, a young presbyter, had come to him, his Right Reverend Father in God, for counsel and advice.

We leave this fact without comment, in its simple nakedness. It was a good beginning, however—this abuse of private confidence—for what was afterwards projected at a social entertainment. The origin of another charge is similar, but loses much of its force, coming after the above relation. It is based upon a conversation held in a railroad car, between the Rev. John Woart and Mr. Orestes A. Brownson. Mr. Woart understood Mr. Brownson to say, that Mr. Prescott had said so and so—all of which, be it clearly understood, Mr. Brownson denies. So much for the sources of important portions of these charges.

Now for the singular anomaly exhibited in getting up the presentment and Court. We will restate it in the plain and concise terms in which we have before stated it. *Informer Eastburn* makes a charge against Mr. Prescott to the Standing Committee. They furnish a presentment against Mr. Prescott to *Bishop Eastburn*. *Clerk Eastburn* copies the document, which is served by *Bailiff Eastburn*, assisted by his servant girl, Maria Ryan (as his and her affidavit exhibited in Court states). *Sheriff Eastburn* arrays a jury, before which the same many-part individual appears as *Witness*, to detail what a young son told his Right Reverend Father in confidence, and the whole is referred to Judge Eastburn for final action.

Such is the plain case—unparalleled, we will venture to say, by any previous Judicial process—civil, military, or ecclesiastical. The only portion of this brief statement which requires enlargement upon is the assertion that the jury was not fairly chosen. The canons require that the Bishop should furnish to the accused the names of nine presbyters, from whom the latter selects five, to constitute the court which is to try him. For the first Court four were rejected. Upon nominating for the second Court, the Bishop nominated these four rejected, together with five others. On making a representation of the grossness of the outrage, the Bishop withdrew the four names already rejected, and replaced them with four other, but constituting, with the other five, a set of men notoriously biassed in favor of the Bishop's views, *one a stipendiary to the amount of $200 per annum of that missionary fund of which the Bishop has greatly the control.* Under these circumstances, so glaringly oppressive and outrageous to every sentiment of fairness and justice, Mr. Prescott declined making any choice, well knowing there was none to make. He must have felt he was doomed, so far as the precaution of his *Fatherly* accuser and the prejudices of his jury were concerned. It was, therefore, I say, a *packed* jury.

The Court met July 1st. After a few prayers, the four members present declared themselves organized as a Court, without any formality whatever; and having announced that they were ready to proceed to the hearing of the cause, R. H. Dana, Esq., in behalf of Rev. Mr. Prescott, called upon the gentlemen to produce their authority for sitting as a Court. He contended that, as they were a Court of special and limited jurisdiction, they were bound to show their authority affirmatively and of record.

The President of the Court, Rev. Mr. Goodwin, produced a letter from Right Rev. Bishop Eastburn, notifying the gentlemen there assembled that they had been selected to act as a Court for the trial of Rev Mr. Prescott, and summoning them to meet in that place at that time.

Mr. Dana thought this was not sufficient authority. It should be shown affirmatively that all the requisitions of the canon in relation to the formation of a Court for the trial a clergyman, had been complied with.

Geo. M. Browne, Esq., who appeared for the Standing Committee, but who officiated for the Court at large, remarked, that the letter of the Bishop was all the authority that it was necessary for the Court to produce. There was no occasion to go behind this letter to ascertain whether all the requisite steps had been complied with.

The Court decided that they should produce no other authority than this letter. If that should be questioned by the accused they would hear his objections.

On motion of Mr. Browne they then adjourned.

On Wednesday morning the Court declared itself ready for business. Mr. Dana asked for a reading of its record. It had kept none, and did not feel itself bound to keep one! As what they called a matter of courtesy, they agreed to do so, and appointed Mr. Littlejohn, one of their own number, be it noted, their clerk. The same objection was then made as on the day previous by Mr. Dana to the invalidity of the commission of the Court, which, being a special one of limited jurisdiction, must show, as all such courts do, its authority. Mr. Browne contended it was a Court of *general* jurisdiction—a remark that excited, by the way, general laughter, even from those whose cause he advocated; for in truth he was the advocate of the Court, to whom they referred everything, and upon whose judgment they invariably gave decision. Mr. Dana, finding the record made up, as it was, at a few minutes notice on the day after the occurrences, defective, asked an amendment to the record. This was refused, though the truth of the amendment was not denied. Mr. Dana then formally specified the insufficience of the evidence that the Preliminary notices had been properly served, and that the Court was properly organized: during this the Court adjourned, to meet at 3 1-2 P. M.

WEDNESDAY, July 2—Afternoon Session.—Mr. Browne objected to the plea offered by the defendant's counsel in the morning, on the ground of insufficiency of the specifications.

Mr. Dana asked for a reading of the record of the morning's proceedings.

Mr. Browne suggested that the record should be read but once a day.

After some discussion of the question, the record of the morning's proceedings was read by the Scribe, the Rev. Mr. Littlejohn.

Mr. Dana contended that the record as read was insufficient. He thought that the appearance of the defendant and his protest against the proceedings should appear on record. He asked the Court to amend the record by stating the appearance of the defendant, and the limited nature of that appearance, with the statement that a second plea was made by the defendant.

Mr. Browne remarked that the reasonableness of his suggestion, that the record should be read but once a day, would now appear. If there were to be discussions as to what should be placed on record, and what omitted, it would occupy a large portion of the time of the Court. In judicial bodies, the record was not usually read at all.

The Court refused to take any further measures in regard to the record.

Mr. Browne renewed his objection to the second plea of the defendant.

Mr. Dana said that in deciding this question, the Court must of course be mindful of its position here. It was of course a Court of special, limited jurisdiction, and every fact necessary to prove its jurisdiction must appear affirmatively on record. Mr. Dana read from Phillips on Evidence in support of this position. The defendant set forth that certain services had not been performed nor certain requirements complied with. The learned counsel had said that it was incumbent on the defendant to prove these facts. But this was an impossibility. They could not show a negative. The facts had been put in issue, and if it could be proved that these acts had been properly done, it certainly would not be difficult for the Standing Committee to produce such proof.

Mr. Browne said, that the difficulty in regard to the plea was perfectly obvious on examining the document. The defendant did not deny that he had received a copy of the Presentment. If the defendant would say that he had never received the Presentment and a notice of the nomination of nine Presbyters, the Court could then consider his plea. But as the plea now stood it was an equivocation. In regard to the nature of the Court, in his opinion, this was a Court of general powers. This was not an inferior Court, or one of limited jurisdiction. It was the highest Court of this Diocese. It was properly constituted, and it was to be presumed that all the preliminary acts that were to be done, had been properly done.

Mr. Dana said, that the proceedings thus far had been wrong. It was the duty of the prosecutors to prove that every step had been taken. The Court could not require the defendant to come forward and state every fact within his knowledge.

The Court, after consultation, decided to hear evidence in relation to the service of the Presentment, and the nomination and selection of Presbyters.

Mr. Browne then offered a certificate of Bishop Eastburn, that he had caused a copy of the Presentment to be served on the defendant, and nominated a list of nine Presbyters, from which the defendant might select five to constitute a Court; and as four of them were objected to by the defendant, he had reconsidered the nomination, as far as they were concerned, and nominated four others; that the defendant afterwards waived his right to select Presbyters, and that he had therefore selected the Court and directed them to meet on the 1st day of July.

Mr. Dana said, that this certificate was not evidence. The Canon required that the summoner's certificate should be evidence of the Presentment, and in case it was served by another person it should be proved by affidavit of that person.

Mr. Browne said, a return of the Bishop was not required or contemplated by the Canon. The return of the Bishop now made was competent evidence. The Canon said that certain citations and notices might be served in a certain way, but it did not require that they should be served in that particular manner. The Bishop was required, in his official capacity, to perform certain acts, and he had certified that he had done those acts.

Mr. Dana contended that the Canon imperatively required that the proof of the service, whether made by a summoner or any other person, must be positive. It was true that the Bishop was not required to make a return, and therefore the return was not evidence.

Pending the decision of the question in regard to sufficiency of the Bishop's certificate, the Court adjourned until Thursday morning at 9 o'clock.

It will be noted in the above, that reference was made to the Canon, which is very explicit, that if the presentment is served by a summoner, his certificate will answer, but if by any one else, an affidavit is required to that effect. It will be seen that this canon, plain and simple as it is in its language, was wholly set aside by the Court—not a tittle of regard having been paid to it, any more than if it had never been printed. We will proceed, however, with the Court.

THURSDAY MORNING.—At the opening of the Court this morning, Mr. Dana moved that the record of yesterday's proceedings be read.

The Court declined to read the record.

Mr. Dana contended, that in Courts of this character it was always customary to read the record.

After consultation, the Court decided to allow the record of yesterday afternoon's proceedings to be read.

Mr. Dana moved an amendment to the record.

The Court refused to receive the amendment.

The certificate of the Bishop that the requisitions of the Canon had been complied with in relation to the service of a copy of the Presentment upon the accused, and the nomination and selection of presbyters, was again read by Mr. Browne.

The Court decided to receive this certificate as sufficient evidence that the proper preliminary proceedings had taken place.

Mr. Browne then offered the affidavit of the Bishop, that he caused a copy of the Presentment to be served on the accused, by delivering it to him personally, and also that he caused a list of Presbyters to be served on him, by sending it by his servant, directed to Mr. Prescott. He also offered the original letters of Mr. Prescott, acknowledging the receipt of the Presentment and list of Presbyters. He asked that they might be placed on the files of the Court.

Mr. Dana then proposed to offer a statement of the defendant, and asked leave to say a few words in explanation. He remarked that it was important that the defendant should be tried by a court properly constituted, and which had observed all the forms and solemnities of law. He was ready to be tried before such a tribunal. It was particularly important that the forms and solemnities of law should be observed in this case, as it was the first trial of the kind that had taken place under this Canon, and would constitute a precedent.

The defendant had found that every point of law which he had raised, and which he considered axiomatic, had been overruled by this tribunal. The defendant thought that there had been no legal proof of certain facts necessary in order to constitute the jurisdiction of the Court. Under these circumstances it was a question in his mind, whether it was his duty to proceed, and have his case tried on its merits. If he did so, he of course acknowledged the jurisdiction of the Court, and a precedent might be created which it might be unsafe to follow. The defendant was not ready to come before any five men without knowing by what authority they came together.

The defendant, taking these views of the case, had come to the determination that he would not remain before this Court, and suffer himself to be tried upon this Presentment. Mr. Dana then requested the Court to allow the defendant himself a few words of personal explanation.

Mr. Browne objected to the granting of such request.

The Court would not allow the personal explanation.

Mr. Dana then read a statement of the defendant, reciting the decisions of the Court, and asserting that, on account of the decisions, he refused to appear further, and therefore withdrew himself from the Court. He moved that this statement be placed on record.

Mr. Browne objected to the placing of this document upon the records of the Court. The accused was now attempting to get out of Court, and had taken occasion to remark, with some impropriety, in regard to the proceedings of the Court. He thought that no civil tribunal would have listened to the objections which the learned counsel had been urging since the opening of the court. The Civil Courts were now attempting to get rid of technical forms.

He read a decision of Judge Story against too scrupulous an adherence to technical forms. He submitted that the statement of the defendant should not be placed upon the records of the Court, not only because some of its statements were not in accordance with the facts, but because it was an irregular paper.

Mr. Dana then moved, that in the event of the refusal of the Court to place this statement on record, it should be placed upon the files.

The Court, after consultation, refused to receive the statement of the defendant, on the ground that it was incorrect in some particulars.

Mr. Dana declined to make any alteration in the statement.

The defendant, with his counsel, then withdrew from the Court.

Mr. Browne then suggested, that it be placed upon record; that it appearing to the Court, that the Rev. O. S. Prescott having been presented, and had due notice in conformity with the requisitions of the Canon, neglects and refuses to appear for trial; and it further appearing that he is not prevented from attending by sickness or other sufficient cause, it is the opinion of the Court that the Rev. O. S. Prescott should be suspended from the exercise of his clerical functions for the term of six months.

The Court then adjourned in order to make up the record.

It will be perceived that uniformly and invariably, any amendment of Mr. Dana's was at once overruled, and on the other hand, Mr. Browne's views as unexceptionally adopted. This, when the consummate skill and deep research into all law and precedent bearing upon the subject, was so eminently shown by Mr. Dana, is well worthy of note—as are also the blunders of the other party, even in the simplest technicalities of general law—calling, for instance, an *Ecclesiastical Court, convened for a special purpose*, one of GENERAL powers.

In offering the affidavit of the Bishop, and his assistant, Maria Ryan, it will be observed, that it was expressly stated by Mr. Browne, that it was not offered as evidence—though it was put upon the files of the Court, while everything, in the form of protest and amendment by Mr. Dana, was refused such admission. During the adjournment of the Court to make up the records, those of the previous days were interlined and altered to suit the then existing views and crude recollections of the Court, after which it adjourned *sine die*.

As a finish to such proceedings, the unrestrained exultations and indecent jestings of the same member of the Standing Committee who conducted the past trial, were very apt. Upon the accused leaving the room, this worthy member of that body exclaimed "We can do what we want without him"—the truth of his words being for once self-evident.

At one o'clock P. M., July 5th, the finale to these proceedings was exhibited at Trinity Church. The accused was not present: several of his friends were: habited in a black gown—without the preface of prayer, or any other holy office, to mar the unity of such a consummation—with such marked agitation as to attract the attention of the spectators—Bishop Eastburn read the sentence of suspension for six months from all official duty, from July 3d, against the Rev. Oliver S. Prescott.

REPORTER.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 19, 1851.

We this week devote a large portion of the paper to the interesting details of the Exeter Synod. We are persuaded that our readers will not miss the accustomed editorial lucubrations when reading the masterly, learned, and most orthodox address of the Venerable Bishop. We most cordially rejoice in the peaceful, harmonious and Church-like spirit in which these proceedings have been carried on. It is a complete and sufficient refutation of the calumnious assertion of the Church's enemies, that the clergy must not meet together for fear they should quarrel. The *unanimous* adoption by the Synod of the Declaration on Baptism, must diffuse a glow of satisfaction through the mind of every Churchman on this side of the Atlantic, and he will re-echo the exclamation of the modern Athanasius, "God be praised!" The issue and result of this meeting on the Church of England cannot be estimated at present. The article from the "Morning Chronicle" presents some good thoughts on the subject, and the spirit thus awakened cannot be repressed by unscrupulous politicians and time-serving dignitaries. We may find time and space at another oppportunity to recur more fully to this subject.

CHURCH MUSIC.—It will be seen that our correspondent "Choralis" has entered upon this subject *con amore*. It is his intention to lay the foundation of his system broad and deep, and demonstrate the principles of the science before proceeding to practical details. We think these articles (judging from the one before us) will prove attractive as well as instructive, and we would bespeak for them a diligent and careful perusal, and a preservation of the pieces for future reference. They will appear at intervals of two or three weeks, as the author finds convenient, and will, in all probability, form a series of some length.

Foreign Intelligence.

The *Hermann* arrived at this port on Monday morning last.

The Commission on the revision of the Constitution have agreed to the total revision. M. de Tocqueville has been appointed *Reporter*, having received 8 votes, while M. de Broglie received 5, and M. Odillon Barrot 2. The Socialists are using bolder language, and say that in a year the Assembly will be *deep Red*: in that case they threaten the impeachment of the President, his advisers, generals, &c., in short, a very extensive system of proscription.

Some coolness has ensued between the French and the Pope. General Gemeau demanded the Quirinal Palace as a military post, which his Holiness refused. The Austrians have advanced nearer Rome. It is stated in the *Giornale di Roma*, that Maria Biazi, of Castells, for having insulted some persons who were peaceably smoking cigars, was condemned to *receive 20 lashes from a whip*, which was carried into effect on the 9th (June) in Perugia.

The differences respecting the Holy Sepulchre have been decided by the Porte in favor of the Greeks.

The "Shabby" government have received a series of defeats on the *Ecclesiastical Titles Bill*. On Friday, the 27th June, after several amendments had been rejected, of a positive character, Sir F. Thesiger moved, 1st, that "a certain Brief, rescript, &c.," be altered to "certain Briefs, rescripts, &c." in order to prevent any future aggressions; 2, that any person putting them in use should forfeit 100*l*.; 3, that any person might prosecute for offences under the Act, and not merely the Attorney General, as provided by the Bill. Lord John Russell stoutly opposed these amendments, as they gave the measure some vitality, but was defeated on the first trial by 135 for—100 against, which elicited loud cheers. On the second 165 for—109 against. His Lordship graciously declined to divide the House on the 3d amendment, but said he should contest these alterations on the third reading of the bill, which was fixed for Friday, the 4th of July.

We learn by the Asia that it has passed with the amendments, Lord John having been soundly beaten.

In the House of Lords, on Tuesday, the 24th June, Lord Redesdale gave notice that he should, on the next Tuesday, move for a copy of a petition from the Clergy and Laity from the Province of Canterbury, presented to both Houses of Convocation on the 5th of February, 1851. He had so framed his motion as to prevent its being supposed that he sought to obtain from the House any expression of opinion on the subject, which was not his intention, but only to draw the attention of the House and the public to a question which he considered of vital importance to the interests of the Church. He had deferred his motion in consequence of the Bishops having called a Diocesan Synod. He wished to keep the question altogether separate from that movement, and he therefore gave his notice before that took place, fixing the day for the discussion after its termination.

The case of *Jotee Persaud*, a native banker of vast wealth, in India, and infamously persecuted by the Government, has been brought by Lord Ellenborough before the House of Lords. The motion for papers was agreed to.

SYNOD OF EXETER.—In our last we gave a brief account of the opening of this novel and important meeting. The whole number of clerical members present is given as 111. The Dean, two Canons, Rogers and Bull, and Chancellor Martin, were absent. Two rural Deaneries sent no representatives. The number of Clergy represented is about 700, those unrepresented between 50 and 100.

After the religious services mentioned in our last, the members of the Synod proceeded to the Chapter House. The Bishop's Chair was at the head of a long table, the Archdeacons sat on the right and left, and the other members arranged themselves as in Chapter, on each side of the Chapter house. A recorder, together with the bishop's secretary, &c., was seated at the table. The Synod commenced by the offering of appropriate prayers by the Bishop, after which the names of the members were called over by the registrar.

The Bishop then delivered the following address, which we slightly abridge from the Morning Chronicle of the 26th June.

The Bishop alluded to the crisis which had occasioned the assembling of the Synod, and to the rights of the inferior clergy in the general affairs of the Church, which he was desirous by this means to restore and vindicate—and then proceeded thus:

Diocesan synods are the most ancient of all synods, after the apostolical. White Kennett in his "Ecclesiastical Synods," says, at p. 198—"The next synods were diocesan. For, after the destruction of Jerusalem, at least, all bishops were of equal character, and had within their own respective districts the separate care of church affairs. So that every diocese was an absolute church within itself, and had full authority over its own members. So, as the bishop and his colleagues, who were select presbyters, held their peculiar synods. From the time that church government was here established, I believe our bishops had the right of calling their own clergy to a synod, and to enter upon debates, and draw up rules," &c., p. 200. This right appears to have been constantly exercised according to the judgment of the bishop, in convoking his clergy.—That diocesan synods did not necessarily imply that all the clergy were summoned to meet, is apparent from what has just been cited from Kennett, respecting select presbyters; but it is still more apparent from an actual instance of a diocesan synod, to be found in "Wilkins' Concilia" i., page 369. This practice of not calling together all the clergy of the diocese to the diocesan synods is recognized by the most celebrated professor of civil law, at the time of the Reformation, in the middle of the 16th century, Franciscus Duarenus. In small dioceses it seems to have been very usual to summon all; yet this is not without exception. For it appears by an instance given in Wilkins IV., 228, that in the year 1561, a "Diocesan Synod," expressly so called, was celebrated by Thomas Davies, Bishop of St. Asaph, to which the clergy of a single deanery was summoned. So late as in 1683, a diocesan synod of the whole of the clergy of that small diocese is recorded in Watkins IV., 608. In the larger diocese of Norwich (which was indeed a diocese containing more clergymen than almost any other in England), the diocesan synod was held annually; and Dean Prideaux (in his directions to Churchwardens, p. 178) says:—"Diocesan synods were kept up in the diocese of Norwich, and all the clergy of the diocese constantly attended at them every year—that is, the clergy of Suffolk at Ipswich, and the clergy of Norfolk at Norwich." This lasted to the time of the great rebellion in 1641. These cases sufficiently show, that it is not necessary that all the clergy be actually brought together in order to constitute a diocesan synod; but that all be consulted and advised with, in such manner as the bishop should deem best; for a diocesan synod is the bishop consulting his clergy. Accordingly, Archbishop Usher, in his "Reduction of Episcopacy unto the form of Synodical Government revived in the ancient Church," proposes that in the diocesan synod all the rectors and incumbent pastors (or a certain select number of them from every deanery in the diocese) might meet under the bishop. The bishop, in ancient times, had his clergy residing with him in his cathedral, and these urban clergy were his council. These were succeeded by deans and chapters, who were the councils of the bishop; and the meetings of bishops with these councils seem to have been sometimes called diocesan synods. In Henry VIII.'s time, when the appointment of the members of the new chapters was, in great part, assumed by the Crown, these capitular councils seem to have ceased. Now, the present synod fulfils the condition of the bishop's consulting the whole body of his clergy, in as perfect a manner as possible. For, not only are the dean and chapter members, *ex officio*, of the synod, but also there are representatives of every deanery in the diocese, the clergy of which have been ready to send representatives to it; and of the thirty-two deaneries into which the diocese is divided, thirty have actually chosen representatives.—But more than this; all the clergy, in their respective deaneries, have actually been consulted on every particular which is to be brought before the synod for its consideration, and the observations which every one of them might wish to make on one main particular have been already sought and duly weighed. It is impossible, therefore, to devise a more perfect mode of obtaining the judgment of the clergy at large and of every individual than is afforded by the constitution of this synod, and by the course adopted in respect to it. To call a synod of all the clergy in a diocese so large as this, would be, in effect, to throw the whole power into the hands of those who are nearest to the place where the synod might be holden. That the voices of its members are free I need not say, but yet I will say that in no one single instance have I expressed even a wish for the election or non-election of any individual clergyman, much as I rejoice at the election of all of those whom I see present. In a word, I rest the matter of the election of those who attend the synod on this simple issue. If, as we have seen, a Bishop of Worcester had and exercised the right of inviting to a synod those whom he himself judged the wisest of the clergy of the three counties comprised within his diocese, can it be wrong for the bishop of another diocese to invite all his clergy to select from among themselves in their several deaneries those whom they shall judge the wisest and the fittest to convey their counsel to their bishop on the points on which he seeks that counsel? I have hitherto said nothing of the fancied or pretended illegality of the diocesan synods. These synods are almost as old as the Church itself, older than the union of the Church with the State. But it is most remarkable, in connection with the question of the legality of such synods, that at no time and in no country has the temporal law interfered with them by any enactment whatever. This is especially the case in our country. Even the statute of Henry VIII. c. 19, which forbade the holding of national or provincial synods without the consent of the Crown, did yet not forbid the holding of diocesan synods, which were, and always had been, called by the bishops on their sole authority. In the "Reformatio Legum," a work completed in 1551, and avowedly drawn up mainly as a compilation of the ancient canon law of England, by commission-

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ers appointed under the authority of the statute itself, diocesan synods are treated as a well-known institution in every diocese, and the continuance of them prescribed. Their actual continuance is recognized by letters of the Queen's Council to the several bishops, especially by one of the date of 1573, subscribed by Lord Burghley, and others his fellows, calling on the bishops "in their visitations and synods, to keep all churches in their dioceses in one uniform and godly order." Again, the 119th canon of 1603, with equal explicitness, speaks of diocesan visitations and synods as matters equally notorious. Of the entire lawfulness, indeed, of our synods, there ought not to be a doubt, since the first Minister of her Majesty, speaking on the authority of the law officers of the Crown, has declared them to be lawful; yet ignorant and presumptuous agitators scruple not, in spite of this declaration, to affect to regard them as unlawful. Having said so much of the synod itself, I will now proceed to the first particular of the special business before us--to the proposed declaration of our adherence to the article of the Nicene creed, "I acknowledge one baptism for the remission of sins." But here, in the outset, we are met by certain statements, which, whatever we may think of them, seem to require some notice, because of the respectable authority which has put them forth. The Archdeacon of Middlesex, in a recent charge to his clergy, has said what follows:—"On examining the 'History of the Council of Constantinople,' we find that the question before the council was, whether baptism should be repeated in the case of persons who had been baptized by heretics or schismatics? St. Basil had shortly before asserted that baptism by heretics or schismatics was absolutely void, and that the sacrament in such cases ought to be repeated. His opinions were disapproved by the council, and the seventh canon was enacted, making this addition to the creed.—The assembled Fathers objected to the repetition of baptism." "St. Epiphanius, in the longer of the two forms in which he gives the creed, says merely, 'I believe one baptism of repentance, omitting all reference to remission of sins." This is not an occasion for going into a detailed consideration of these statements. It is enough for the present purpose to notice two of the principal. One is, that the Fathers at Constantinople took occasion to condemn an opinion recently put forth by St. Basil, that baptism by heretics or schismatics was absolutely void; and that on this account "the seventh canon was enacted, making this addition to the creed." Now, in the first place, whoever will take the trouble to look into the seventh canon, will see that it does not make this, or any other, addition to the creed. It simply prescribes which heretics shall be received into the Church by chrism—and which, as heathens, by baptism. But, in the second place, the canon itself is treated by Bishop Beveridge and other of the most learned in ecclesiastical antiquities, as undoubtedly spurious. "But the assembled Fathers had objected to the repetition of this sacrament. This was the question."

Where does this appear? Not in the acts of the council, not in their synodal epistle to the Emperor Theodosius, or in the synodal address of Nestorius to the council. It is not noticed by the almost contemporary historians, Socrates, Sozomen, or Theodoret—in none of the copious commentaries of Balsamon or Zonaras. Where, then, we may be permitted to ask, did the archdeacon find the fact which he has stated? There is one other statement on which I will remark—that "St. Epiphanius, in the longer of the two forms, in which he gives the creed, says merely, 'I believe one baptism of repentance,' omitting all reference to remission of sins."—This is quite true, but the charge ought to have told those who heard it, that the very same father, in the shorter of the two forms (which were, it seems, both present to the eyes of the writer), actually gives this article in the very same form in which it appears in our own creed—"We acknowledge one baptism for the remission of sins." But the archdeacon says, that "in the Council of Constantinople we see no allusion whatever to infant baptism." It may well be that there was no allusion to the specific case of baptism of infants, but the real question is, whether the fathers who inserted this article into the creed maintained such doctrine respecting the grace of baptism as implies that this grace is always conferred on all fit recipients (among whom it is not pretended that infants are not included) in and by this sacrament. Now, of the fathers who were present in the Council of Constantinople, there are four (and I believe only four) whose writings have come down to us—St. Cyril of Jerusalem, St. Gregory of Nazianzum, St. Gregory of Nyssa, and St. Amphilochius of Iconium. I will adduce some short extracts from the writings of every one of them on the efficacy of baptism, and its necessity to salvation. The first is St. Cyril of Jerusalem, whose chief work is a series of catechetical lectures for the instruction of adult candidates for baptism. In such a work, it cannot be expected that we shall find any express declaration respecting the baptism of infants. It is enough if the principles therein stated imply the grace given in baptism to infants, who are confessedly fit recipients thereof. In his first, or introductory lecture, he says, "The bath of baptism we may not receive twice or thrice—for there is one Lord, one faith, one baptism: none but heretics are re-baptized, since their former baptism was not baptism."—Introd. Lect., n. 7. Now upon this it is obvious to remark that it is quite inconsistent with the notion which we have just considered that this article was introduced into the creed for the purpose of condemning the doctrine that the baptism of heretics was not baptism. That doctrine, we see, is in terms affirmed by St. Cyril, though doubtless he understood it, and wished that he should himself be understood, with due exceptions. But he proceeds—"Great indeed is the baptism which is offered to you. It is a ransom to captives, remission of offences, the death of sin, regeneration of the soul, garment of light, the holy seal, indissoluble—the chariot to heaven, the delight of Paradise, the grant of the kingdom, the gift of adoption."—Ib. 16. Again—"Glorious was he who baptized with water, but what to Him who baptizeth with the Holy Ghost and with fire?"—Lect. iii. 9. "Unless a man receive baptism he hath not salvation."—Ib. 10. "By baptism the sting of death is destroyed."---11. "Now then, when thou art about to descend into the waters, consider not the base element; look for its saving power by the operation of the Holy Ghost; for, without the two, thou canst not be made perfect. This is not my word, but the Lord Jesus Christ's, who has the power to do it. He saith, 'except a man' (εαν μη τις, unless every one, does not this include infants?) 'be born again,' and he enlargeth of water and of the Spirit, he cannot enter into the kingdom of God."--Lect. iii. 4. "Believe in the Holy Ghost, who even now, at the season of baptism, sealeth thy soul."—iv. 16. I might multiply similar citations from St. Cyril; but these shall suffice. I proceed to Gregory of Nazianzum. He says "Baptism is a casting off the flesh, a following of the Spirit, communion of the Word, the creature's restoration to rectitude, sin's deluge, illumination—a chariot to God, union with Christ in his pilgrimage, the key of the kingdom of heaven" (Orat. 40. 3). Again, "This the heavens congratulate, angels magnify for its kindred brightness; this is the image of the blessedness there [i. e. in heaven], this we desire to praise, but cannot as it is worthy."--Ib. 4. "This is the grace and power of baptism, conveying, not a deluge of the world, as formerly, but a cleaning of the sins of each, and an entire ablution of all the obstructions and defilements by sin."—7. "Cleaning the inmost parts, which, coming in aid of our first birth, maketh us new, instead of old—godlike, instead of beings for a time."---8. Can we, after this, doubt whether "the remission of sins" was not the chief point intended by these fathers in their new article? But I must add one more passage from this father:---"Hast thou an infant? Give not opportunity to evil. Let him be sanctified from a babe. From his tenderest infancy let him be consecrated to the Spirit. Fearest thou the seal on account of the infirmity of nature? O poor-spirited mother, and of little faith! Thou needest not amulets and charms for him, wherewith the Evil One enters in. Give to him the Trinity, the one great and glorious phylactery." After this, can any one gravely say, or expect to be gravely heard if he say, that infant baptism was not in the contemplation of the fathers at Constantinople? I turn to the other Gregory, of Nyssa, but I will be brief in my citations from him:---"Baptism," says he, "is purging of sins, remission of trespasses, cause of renewal and regeneration---of regeneration, to be contemplated in the mind's eye---it cannot be seen with that of the body. This benefit is bestowed, not by the water (for then would water be more exalted than all creation besides), but by the ordinance of God, and by the descent of the Spirit, mystically [that is, sacramentally] coming to our deliverance." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "The Spirit bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth." "It blesseth the body which is baptized, and the water which baptizeth." "If any man persist in troubling me with questions, how is regeneration brought about by water, and the mystical work wrought in it, my very reasonable answer is---Make clear to me the mode of the generation after the flesh, and I will explain to thee the power which worketh regeneration as to the soul."---S. Greg. Nyss., in Bapt. Chris., iii. 368---371. I conclude with one extract from Amphilochius, the fourth of these fathers. In his tract "In Domini Circumcisione" (pp. 13---15), he says, "Jesus was circumcised according to his own law on the eighth day, not to teach men to be circumcised, but to cause circumcision to cease, or rather to pluck up the presumption in favor of the old and useless, and to reveal the power of the new and saving circumcision [baptism], that he might annul that which was after the flesh, and give vigor to that which was after the Spirit, and prove the weakness of the former, but set forth the might of the latter. To this end, having trained all the holy apostles and disciples in the law of the latter, and having practised them in the circumcision according to the flesh, He translated them to the circumcision of the spirit in baptism, that having, through them, cancelled the spirit of bondage, the spirit of grace and adoption might live anew in this divine baptism in Christ Jesus." Such was the teaching of the fathers, who, in the Council of Constantinople, inserted in the creed the article, "one baptism for the remission of sins," in order, as it is shown by Bishop Bull, to meet the heresy of the Valentinian Gnostics, of whom Irenæus says, "that they were brought by the artifices of Satan to a denial of Christ's baptism, which is regeneration into God, and so to the casting off the whole of our faith."---And let me remind you, that this was not the only addition made to the creed by this council. The creed of Nice stopped at the words, "And in the Holy Ghost" All the articles, therefore, which follow, respecting "the Holy Catholic Church, the resurrection of the dead, and the life of the world to come," were, as well as the "one baptism for the remission of sins," deemed by the fathers necessary to a full confession of faith: all therefore were added. "Remission of sins," was previously in the Roman or Apostles' Creed. The fathers at Constantinople expanded this, by declaring that baptism, the one baptism of Christ, is the instrument by which this remission is given. I trust that this lengthened statement has not wearied you, and will not have been deemed altogether useless. For, although the sense in which the article of the creed is to be understood, rests not on the authority of those who composed it, but on the acceptance of it by the Catholic Church as witnessed and handed down by the Second General Council, yet it is satisfactory thus to review a small part of the exact testimony borne to the faith by the most eminent of the fathers who were present at that council; and we have been especially called on to do this, I repeat, by the recent attempt—hasty and ill-advised I must not scruple to call it, which has been made by an archdeacon of another diocese, in a charge to his clergy---to rob the Catholic doctrine on baptismal grace of the support it has always hitherto derived from our acknowledging in the creed "one baptism for the remission of sins," and to make that article to be no more than an assertion that one baptism---baptism once---is all that is required. Nay, he has said, that to derive from it that remission of original sin to all infants in baptism is not only true, but also an essential article of faith, is "so preposterous an inference, that the fathers who inserted the article would have expressed their indignation" at any who should dare to make it. An appeal to the words of those fathers themselves has shown us how discreetly or indiscreetly this has been said. And now I come to the declaration itself. Before I propose it, I would call you all to witness how anxious I have been to consult your judgments severally upon it, and the judgments of the clergy of the deaneries from which you come. I thank them and you for the suggestions which have been made to me. I have availed myself of them, and have adopted virtually almost all of them, as I think you will perceive when you hear the declaration, as I now submit it to you, whether to advise its acceptance or rejection.

The Rev. E. C. Philpotts, chaplain to the Bishop, then read the declaration, of which the following is a copy:—

DECLARATION.

Adverting to the circumstances of the times in which we are called to minister in this reformed portion of the Church of Christ, we deem it necessary to declare our firm and immoveable adherence to that great article of the Faith, "One baptism for the remission of sins;" affirming it, as it is authoritatively set forth in the Nicene Creed by the II. Œcumenical Council, has since been held by the Catholic Church in all ages, and is taught unequivocally by our own Church in its authorized formularies, especially in the offices of baptism and in the Catechism; and we are the rather induced to make this declaration, because we hope that many who are now divided from us may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

Therefore we declare, that—

I. Acknowledging "one baptism for the remission of sins," we hold as of faith that all persons, duly baptized (and being adults, with fit qualifications), are not only baptized once for all, but also are baptized with the one true baptism of Him who "baptizeth with the Holy Ghost," and who, thus making us to "be born again of water and the Spirit," delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after baptism, conditionally, when with hearty repentance and true faith we turn unto God.

We hold, as implied in the aforesaid article of the creed, all the great graces ascribed to baptism in our Catechism—for "by one Spirit we are all baptized into one body," even the body of Jesus Christ; we are made to be "His body," "members in particular" of His body, "members of Christ." And being thus "baptized unto Him, we are baptized into His death," who "died for our sins"—we are "dead with Him"—"dead unto sin"—"buried with Him in baptism, wherein also we are risen with Him"—"quickened together with Him"—"set together in heavenly places in Christ Jesus"—"our life is hid with Christ in God." Believing that the Holy Ghost so joins us in baptism to Jesus Christ, that we are "in Him," "created in Christ Jesus," we believe also that we are children of God in Him; and "if children, then heirs,—heirs of God, and joint heirs with Christ," inheritors of the kingdom of Heaven.

II. We hold, accordingly, that all infants, presented either in Church or privately, according to the Book of Common Prayer, and baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, do, in and by baptism, "receive remission of sins by spiritual regeneration," and are made members of Christ, being spiritually engrafted and incorporated into his mystical body; original sin being so far from an obstacle to the right reception of baptism, that, as St. Augustine says, "Infants, because they are not as yet guilty of any actual sin, have the original sin that is in them, remitted through the grace of him who saveth by the washing of regeneration;" and as our Church declares, that the baptized child, "being born in original sin, and in the wrath of God, is by the laver of regeneration in baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him;" and in accordance herewith, the 27th Article expressly says that "the baptism of young children is most agreeable with the institution of Christ."

III. We hold that the imparting of the aforesaid graces in the baptism of young children is not hypothetical, depending either on the sincerity of those who present them, or upon any other conditions; for else it would follow that in cases in which the said conditions do not take place, both the form of baptism itself, and the article "One baptism for the remission of sins," must be understood, not as true, but as false and unreal.

IV. Lastly, we hold, and would earnestly impress upon all Christians, that the foregoing statements, rightly understood, so far from disparaging the need of conversion and amendment, are a most powerful incentive to newness of life, and, especially, to fervent prayer for renewed or continued grace, so long as the term of our probation in this life shall last. For, baptism being the ordinance and instrument of Christ, by which we are "born again of the spirit," it binds us to do that which it enables us to do, "to walk in the spirit, and not to fulfil the lusts of the flesh; for if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body, we shall live." Baptism makes our bodies to be "temples of the Holy Ghost, which is in us, which we have of God;" and "if any man defile the temple of God, him shall God destroy, for the temple of God is holy." Wherefore it follows, that they who, being baptized, live not after the spirit, but after the flesh, do thereby draw on themselves greater damnation, or if "by the grace of God they arise again," have need of the deeper repentance as having done despite to the Spirit which was in them.

The Bishop then said: I hope the reading of this declaration will satisfy you, that I have correctly stated that I availed myself of all the objections and observations that were offered to me. As this declaration has been much considered by you all, it may be right, perhaps, at once to ask the question, whether you advise its acceptance as an act of this synod? If, however, any one wishes to speak upon the subject, I am sure I am not desirous to stop them, else I should propose at once that those who do assent will say "ay."

The Venerable Archdeacon, Moore-Stevens (of Exeter), said that, whatever doubt or uncertainty he might have entertained with regard to one or two passages in the first declaration, they had now, by its judicious alterations, been removed. He might at one time have felt some doubts as to the propriety of holding a diocesan synod, but he had never felt the least upon the doctrines which his lordship had stated in the address.

It now being time for even song in the Cathedral, The Bishop observed, that the synod, of course, could not sit whilst the service was celebrating, and therefore, it would be necessary to adjourn for a short time.

The Rev. Dr. Harris, of Torquay, suggested, that as the alterations made in the declaration, since the printed copies had been sent to the clergy, were very material, and, he must add, also very satisfactory, it would be desirable to afford time for their consideration.

The Bishop entirely concurred in this suggestion, and expressed his desire to consult the wishes of the synod as to the day when the consideration of the declaration should be resumed. He was willing to proceed with it either after service this afternoon, or to-morrow, or Friday.

After a brief conversation, it was determined that the declaration should be reprinted and considered to-morrow (Thursday).

The synod then adjourned till four o'clock.

At the adjourned meeting the Bishop again took the chair, and called upon his chaplain to read the declaration of adherence to the doctrine and discipline of the Church of England.

The following is a copy of it:—

II. DECLARATION.

Deeply deploring the cases of defection from our communion, which have occurred in the last ten years, even among the clergy—which cases, few as they may be, in comparison of the whole number of our clergy, are yet numerous when compared with those which have occurred in our Church at any former period within the last 190 years—we hereby solemnly record our own hearty, and, with God's blessing, unalterable attachment to the Church in which He has called on us to serve; cordially accepting its doctrine as set forth in its articles of religion and Book of Common Prayer and Administration of the Sacraments—and thankfully acknowledging its ministry by bishops, priests, and deacons to have descended to us in unbroken succession from the holy apostles. And we further record our full conviction that secession from this Church, being a sound part of the Catholic Church, to any other religious community, is in itself an act of schism, and, as such, perilous to salvation; and that secession to the Roman community in England is not only an act of schism, but involves also the abandonment of truth for error.

The Bishop observed, with reference to the phrase "for the last 190 years," he had inserted it as meaning from the time of 1660, after the great rebellion. That there was a numerous secession during the great rebellion was, he believed, certain, though we could not now tell to what extent. It was to a much greater extent than that in the last ten years; but he had inserted the words in order to limit the period.

A short discussion followed upon the declaration, in the course of which several verbal alterations were proposed and considered. The alterations were moved by different clergymen, with the view of more clearly defining the meaning of the synod, there being no opposition whatever to the object and purpose of the declaration. Eventually, after one division, by which the words "in particular" were introduced in the clause concerning secession from the Church, the declaration was carried with only five dissentients.

The Third Declaration was then taken into consideration.

The Bishop said, this was a declaration, and not a protest. A protest, he held, must be directed against authority abused; but in the case which had called this forth, there was no authority abused, for there had been an absolute assumption and usurpation of authority, on the part of Rome, which did not exist. The synod, therefore, could not protest; whatever they did must be in the nature of a declaration.

The declaration was then read as follows:—

III. DECLARATION.

Whereas the Bishop of Rome hath taken it upon himself to name the town of Plymouth, in the archdeaconry of Totnes, in our diocese of Exeter, to be a see in subjection to the said Bishop of Rome; and this is professed to be done for the greater convenience of the "Popish recusants," or refusers of the Catholic communion of the Church of England.

And whereas the predecessors of these recusants, in or about the twelfth year of Queen Elizabeth, did notoriously, in obedience to orders from Rome, renounce communion with the Church in this land, which they had heretofore maintained, although our Church, from which they seperated themselves, did then hold, and has always since continued to "hold, whole and undefiled," that Catholic faith, professed in the Nicene Constantinople Creed, which the Church of Rome itself, in the third session of the Council of Trent, recites and sets forth as the true faith—saying that "with such recital alone, as with a shield against heresies, have the ancient fathers before now drawn unbelievers to the faith, overthrown heretics, and confirmed the faithful, it being the firm and single foundation, against which the gates of hell shall never prevail;" neither can it be proved, which God forbid, that our said Church had, at the time of separation, nor since at any time hath, lost the grace of the holy sacraments.

And whereas it is notorious that, in order to keep the said separatists in obedience to Rome, new articles of faith, added to the said creed, contrary to the seventh canon of the third General Council of Ephesus, were imposed and insisted upon as necessary to salvation.

And whereas the government of, and ministrations for, the said separatists, were at first and for many years not under any Bishop; and afterward, for more than 200 years, were directed by bishops having their titles from ancient extinct sees "*in partibus infidelium*," and exercising pretended spiritual jurisdiction in England, as vicars apostolical, so called, of the Bishop of Rome, thus treating this realm as under the jurisdiction of Rome; which vicars apostolic were either bishops without sees, ordained as such, contrary to the sixth canon of the General Council of Chalcedon, and to the known rules of the Catholic Church; or else, being ordained as bishops of sees in the Eastern Church, without the concurrence of the metropolitan, were so ordained in direct violation of the fourth and sixth canons of the first General Council of Nice.

And whereas the recent pretended appointment of sees in England, and particularly of the see of Plymouth, by the Bishop of Rome, contrary to the second canon of the second General Council of Constantinople, has been manifestly designed to erect the said separatists into a Church, in opposition to the true Catholic Church in England, by nominating sees without the concurrence of the metropolitan—for the so-called metropolitan Archbishop of Westminister is no metropolitan, having been set up contrary to ancient custom, and to the sixth canon of Nice, in evident violation of the old metropolitan sees of England.

For all these reasons we, the bishop and clergy of the diocese of Exeter aforesaid, do hereby declare that the said appointment of a see of Plymouth, by the Bishop of Rome, being contrary to the canons of the Catholic Church, is manifestly schismatical and void; that it sets up altar against altar in our said diocese, and usurps the primacy of England.

And we further declare, in respect to this and the other differences which, unhappily, during 300 years, have divided the Churches of the West, that we desire to renew the appeal under which we and our fathers have so long continued, to a lawful and free council of the whole Church, whenever such council may be had, commending our cause, in the meanwhile, under Him who will come to be our judge, to the earnest prayers and to the enlightened and impartial inquiries of all good Christian people.

On the motion of the Rev. Chancellor Harington, the synod adopted this declaration unanimously, and without discussion.

The synod then adjourned till eleven o'clock the next day (Thursday).

We find the following in the *John Bull*:

On Thursday morning, the Bishops and Clergy attended Divine service at the Cathedral, and afterwards proceeded to the Chapter house, where the discussion on the declaration touching the Sacrament of Baptism, was resumed, and after the delivery of several addresses to the Synod, the declaration was unanimously confirmed.

The Synod then proceeded to the consideration of the subject of Education, according to the principles of the Church of England, and passed, again unanimously, a series of resolutions in support of the Diocesan Training College, the enlargement of which is contemplated, and of an efficient system of Diocesan Inspection. An adjournment then took place for the purpose of attendance on the afternoon service at the Cathedral and on the Synod re-assembling, the subject of public catechising on Sundays and Holy days, after the second lesson at evening prayers, was considered and a resolution passed expressing the opinion of the Synod—

That the practice of catechising is binding upon "the Curate of every parish," and should be carried out so far at least, as each in his discretion shall judge to be most edifying to the congregation wherein he ministers.

The Synod was then adjourned at six o'clock, to the following day.

We hope to give the conclusion from the files received by the next arrival.

Society for the Propagation of the Gospel in Foreign Parts.—On Sunday morning (22d June), Jubilee Sermons on behalf of this Society, were preached in nearly every Church in the metropolis and suburbs. Among the preachers are mentioned the Archbishops of Canterbury and Dublin, the Bishops of Winchester, Ripon, St. Davids, Worcester, Chichester, Oxford, St. Asaph, Hereford, Norwich, Llandaff, Bombay, Nova Scotia, Argyle, and Tennessee, who preached at St. Marks, St. Johnswood. The time generally appointed for the Jubilee Sermon, is Advent.

Diocesan Intelligence.

New York.—*Institution at South Middletown.*—On Sunday morning, July 6th, the Rev. James Selden Spencer, late Assistant in the Church of the Ascension, New York, was instituted into the office of Rector of Grace Church, South Middletown, Orange county, to the charge of which he has recently been called. There were present, of the clergy, the Rev. Dr. John Brown, who officiated as the Institutor, in compliance with the request of the Standing Committee of the Diocese, and the Rev. Messrs. E. K. Fowler, and E. Embury, who both took part in the solemn service. While the Morning Prayer was being said, the clergy, including the new Incumbent, together with the two Wardens, one of whom held in his hand the keys of the Church, all remained without the rails of the Altar, except the officiating Priest. Prayer being ended, the Institutor, going within the rails, declared the purpose of the occasion, and read the letter of institution; after which the Senior Warden delivered the keys to the Incumbent, to whom, on being received within the Chancel-rail, were also presented by the instituting Minister, the Bible, Book of Common Prayer, and Canons of the General and the State Conventions. The office then proceeded, during which, that most touching prayer of self-devotion and invocation of the Divine aid was offered by the new Rector, and was followed by the Sermon of the Rev. Institutor, which was no less lucid in its doctrine, appropriate in its counsels, and solemn in its appeals, than was the manner of the preacher earnest, and his words the eloquent messengers of a glowing heart. The Pastor, then, in token of his sacerdotal authority among them, administered the Holy Communion to the people of his appointed charge; after which the impressive services, in which one and all manifested deep interest, were concluded with the holy salutation of brethren and friends, bidding the amiable and spirited young Rector, God speed. Yes! God speed thee, Christian brother, in your sacred trust, in your self-sacrificing toils, in your plans for the prosperity of your parish, in your noble resolve to remove from the beautiful house of God its encumbrance, and make it inalienably His own forever.—God speed thee in your thoughts, your wishes, your prayers, your efforts for the welfare of your affectionate flock, and for the Church's general good—God speed thee with wisdom from on high, and with the Spirit's sevenfold blessing, that you may perform well your great Taskmaster's will, and so bear to the end in humility His Cross, that in the day of His appearing a crown of righteousness may be your portion. E. E.

Massachusetts.—*Sentence of Rev. Oliver S. Prescott.*—We take the following official document from the *Christian Witness*:

On Thursday, the third inst., the Bishop received the following document from the Secretary of the Court:

To the Right Rev. Manton Eastburn, D. D., Bishop of the Diocese of Massachusetts.

The Ecclesiastical Court, consisting of the following Presbyters: Rev. D. L. B. Goodwin, Rev. Samuel Fuller, D. D., Rev. A. N. Littlejohn, Rev. Isaac W. Hallam, and Rev. George Packard, convened at the Sabbath School Room of Trinity Church, Boston, on the first day of July, 1851, as ordered by letters from the Bishop of this Diocese, bearing date May 24, 1851, for the trial of the Rev. Oliver S. Prescott, a Presbyter of said Diocese, upon certain charges to be preferred against him.

Before said Court, the Rev. Oliver S. Prescott appeared by his Counsel, R. H. Dana, jr., for the special purpose of protesting against the authority of said Court.

Upon this, the third day of the sitting of this Court, the accused with his Counsel withdrew, and the Court therefore record:

"That said accused, not having appeared except under Protest, for the special purpose of objecting to the jurisdiction of the Court, and now having withdrawn, and refused and neglected to appear further, and it appears to the Court, that said accused was presented, in conformity with the first and second canons of 1846, and that he had due notice, and that he does neglect, and has therefore neglected, to appear, within the sense and meaning of the canon, before the Court of Presbyters appointed for his trial, and that he is not prevented from appearing by sickness or other sufficient causes, the opinion of the Court is, that the accused is required by Section IV. of the second part of the canon of 1846 to be suspended from the exercise of his clerical functions, for the term of six months, and, therefore, the judgment and decision of the Court is, that said accused be suspended from the exercise of his clerical functions for the term of six months."

The above received the signature of each of the Presbyters who constituted the Court.

A true copy—Attest:

Geo. Packard, *Scribe.*

Boston, July 3, 1851.

In accordance with this decision of the Court, the Bishop (after having given due notice to the accused) pronounced the sentence of suspension for the term of six months, in Trinity Church, on Saturday last, the 5th inst, at one o'clock, P. M., in the presence of several Presbyters, specially summoned for that purpose.

From the Western Episcopalian.

Ohio.—*To the Clergy and Parishes of the Diocese of Ohio.*—You are hereby notified that on the tenth of the present month, I displaced from the ministry of the Protestant Episcopal Church, the Rev. Benjamin P. Aydelotte, and on the 17th day of the same month, the Rev. Albert Helfenstein, Sr., from the same, under the provision of Canon V. of 1850; they having signified to me their renunciation of the same, and their design not to officiate hereafter in any of the offices thereof.

Charles P. McIlvaine,
Bishop of the Diocese of Ohio.

Cincinnati, June 25, 1851.

From the Banner of the Cross.

Missouri.—St. Louis, June 26, 1851.—Rev. and Dear Sir: From memoranda kindly furnished by the Rt. Rev. Bishop of Missouri, I am enabled to lay before the Church, through your columns, if you please, a few details respecting his late visitation to the upper Missouri country.

On the morning after the adjournment of the late Diocesan Convention, in Lexington, viz: on Monday, May 26th, the Bishop administered the Apostolic rite of Confirmation to three persons, in Christ Church, Lexington, in the presence of a large congregation and of most of the members of the Convention. One of the three confirmed had been baptized by immersion on the previous day. This was the second confirmation in this parish during the past year. On Friday, May 30th, the Bishop reached St. Joseph, a prosperous town, numbering 3000 souls, in the most beautiful location on the river. This was the first Episcopal visit paid to St. Joseph's, and it had been anxiously awaited. The Bishop preached in the Methodist house of worship, which was kindly tendered for the occasion, and found five communicants and good prospects for the Church. Pledges of a piece of ground for the church edifice, and of $250 for the support of a Clergyman, are the evident tokens of the hearty good-will of the people of this new city in the remote West, toward our cause.

On the Sunday after Ascension day, July 1, the Bishop preached in Weston, 27 miles (by water 60 miles) from St. Joseph. There are nine communicants of the Church in a population of 2500 or 2600 souls. And there again evidences of a popular feeling in favor of the Church were found in the proffer of both Methodist and Presbyterian houses to the Bishop, and pledges of a site for the Church, and of $250 for the support of a Clergyman. More may be expected of both these places than this. In accordance with the avowed policy of the Bishop, it is probable that efforts will not be wanting to secure parsonage houses for the Pastors in these and other towns of the Diocese. At Brunswick, the Bishop spent the 4th and 5th of June, preaching on both evenings in the Methodist house. Here are 5 communicants, and pledges of $200 were received for a Pastor. In Glasgow, the Bishop spent the 6th and 7th of June. There are 4 communicants. The Bishop preached in the Presbyterian meeting-house, and administered Confirmation to two persons. This interesting office was witnessed for the first time, by the assembled people of the place, who have had the occasional services of the Rev. J. W. Dunn. This gentleman accompanied the Bishop throughout the visitation, till his return to the Parish of St. Mary's, Fayette, where the Bishop spent Whitsunday, June 8th, preaching in the morning, confirming two persons in the afternoon, and preaching again on both Sunday and Monday evenings. In the Parish at Boonville, (Christ Church, under the parochial charge of the Rev. A. D. Corbyn), the Bishop remained from the 10th to the 15th of June; during which time services were held, Missionary contributions received for work in the Diocese, and Confirmation administered to 8 persons in all, to one of them in private. In Grace Church, Jefferson City, now happily supplied, after being long closed, by the services of the Rev. R. H. Weller, the Bishop preached on the evenings of the 16th and 17th of June, and confirmed three persons. The Rev. A. D. Corbyn accompanied the Bishop to this place. The flock there and its Pastor, seem greatly encouraged by the hope of prosperity, and contributed their proportion to the Diocesan Missionary fund.

On the 19th June, the Bishop reached his family, and Parish, and friends in St. Louis, in excellent health, and rejoicing at the appearance of the field of spiritual husbandry. He purposes to supply the points which are vacant, with occasional services by the present resident Clergy of the Diocese, in accordance with the resolution adopted at the late Diocesan Convention; designating to each one, a time and place for Missionary labor in the Diocese, four times a year. Thus it is to be hoped the life of the Church may be sustained at many points now desolate, until such time as it may please the Lord of the harvest to send laborers into this portion of His vineyard. C.

New Publications.—We are compelled this week to omit our usual notices of books.

CLERICAL CHANGES.

The Rev. John R. Keech requests that all letters and papers intended for him, be directed, "Fallston, Harford Co., Md."

Rev. D. Eglinton Barr having received and accepted a call to the charge of Grace Church, South Oyster Bay, Long Island, requests that his letters and papers may be directed accordingly.

Married.

At Rome, July 2d, by Rev. H. B. Whipple, of Zion Church, A. J. Rawley, Esq., Publisher of Rome Sentinel, to Miss P. C. Rhyther, sister of F. D. Rhyther, of that place.

Died.

At New York, on the morning of the 3d inst., Elizabeth Turner, wife of the Rev. Richard M. Abercrombie, Rector of the Church of the Intercession. Her illness had been of unusual severity and long continuance; but she bore it with Christian patience the most submissive. Not a word of complaint was ever heard to escape her lips. It was the will of her heavenly Father that her sufferings should be protracted, and she yielded with cheerful resignation, knowing that He doth not willingly afflict, and that all things shall work together for good to those who love Him. Her confidence in God, as her reconciled Father through her only Redeemer and Mediator, Jesus Christ, was unwavering: and the full assurance of hope gave her not only support, but the *purest joy*. Seldom indeed have the effects of a *true and lively faith* been so triumphant as in the case of this young wife and mother. With every ordinary inducement to attach her to earth, her mind seemed drawn almost exclusively to heaven; and, while she was content to drink the cup which her Father had given her, the earnest desire of her soul was to depart and to be with Christ.

Mrs. Abercrombie was universally beloved by all who knew her—a favorite alike with the poor and the rich Agreeable, both in appearance and manners, of a natural disposition very sweet and amiable, she secured the esteem and affection of all her acquaintances.

Many a Sunday scholar will long remember the kind instructions of their untiring teacher; and her widowed husband's parishioners will not soon forget her gentleness. But those who enjoyed the privilege of witnessing the strength of her Christian character by frequent or habitual attendance at her sick bed, will cherish principally the remembrance of her piety, her resignation, patience, fortitude, faith, love, and holy joy; and this will prompt the prayer, Let us die the death of the righteous, and let our last end be like hers!

At Brooklyn, July 7th, Maria Jones Thorne, youngest daughter of Dr. J. Sullivan and Deborah R. Thorne.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

July.

Wednesday,	" 23, A. M.	Morris.
	P. M.	Gilbertsville.
Thursday,	" 24, P. M.	Unadilla.
St James, Apostle, Friday,	" 25, A. M.	Otego.
	P. M.	Wes ford.
6th Sunday aftr Trinity,	" 27, A. M.	Cooperstown.
Monday,	" 28, A. M.	Exeter.
	P. M.	Richfield. (Monticello.)
Tuesday,	" 29, A. M.	Richfield Springs.
Wednesday,	" 30, A. M.	Cherry Valley.

August.

Friday, Aug.	1, P. M.	Fairfield.
Saturday,	" 2, A. M.	Norway.
7th Sunday after Trin'y,	" 3, A. M.	Little Falls.

FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

Notice is given that James J. Aspinwall, Esq., has been elected Treasurer of the Foreign Committee of the Board Missions, in the place of J. Smyth Rogers, M.D., deceased. All contributions intended for the Foreign Missionary Treasury, are hereafter to be addressed to Mr. Aspinwall, No. 86 William Street, New York.

The acknowledgments of contributions will invariably be closed on the 15th of every month, and published in the Spirit of Missions for the month next ensuing.

Foreign Mission Office, 2 Park Place. P. P. Irving, Soc. Sec.
June 16, 1851-1m.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of June 16, the following contributions, viz.:

Rochester, W NY, Trinity, 75; Sandy Hill, NY, Zion, 2 57; New York, St. Georges, Athank, offg from a member, for Af and Chi, 100; Fishkill Landing, NY, St Annas, for Miss Sch, Athens, J A R, 10; M C R, 5; T H R, 5; New York, St Thomas' SS, Ed Wm Henry, Af, 20; Baltimore, Md, Ascension, SS Fem Sch B'g, Chi, 15; Plattsburg, Trinity, 6; do do for Bp Boone, 2; NY Trinity, a member of, 100; do St Judes, 9 10; Prince Geo, Mich, Holy Trinity Parish, 6; Astoria, St Georges, Af, 14, Chi 14; NY Board of Missions, half coll, 17 3; do Miss'y meet'g, half coll, 17 69; do do, Special, Af, 10; Petersburgh, Va, Grace ch Fem Sch B'g, Chi, 21; Rossville, NY; St. Lukes SS, half 4; Stafford, W NY; St Pauls, half 4; Steubenville, anonymous, 8th ann payt, Ed Kinei Long, Chi, 25; Kanhawa, Va, St Johns and St Lukes Fem Sch B'g, Chi, 52; New York, two ladies, (Miss Jay, 1 10) 15; do do, Chi, 20; Martinsburgh Trinity Fem Sch B'g Chi, of wh from SS, 9 45, 28 50; do do needle earnings of four little girls, 2 75; NY, Glenns Falls, Messiah, 5; NY, New York Intercession, 4 60; Detroit, Mich, St Pauls, 21 25; Phila Pa, a few pupils of Epis Fem Institution Fem Sch B'g, Chi, 12 75; Portsmouth, NH, St Johns Lad Miss So, Af, 20, Chi, 10—30; Philadelphia Pa, St Lukes, 81 2; do, St Peters, 50; Lancaster, Va, Christ Fem Sch B'g, Chi, 5; Middletown, Va, St Thomas Fem Sch B'g, Chi, 1 50; do do col'd congregation, Af, 50; Providence, RI, Brown University Religious Society, 22; Saratoga Spa, NY, Bethesda ch, Af, 15; New York, Eliza Turner, 20; do do, Eliza Ann Turner, 5; Adrian, Mich, Christ, 2; Petersburgh, Va, Grace SS, Ed of a child, Af, first contribution, 29; Worthington, O, St Johns, 6; Beaufort, Lo Ca, St Helena ch, Lad Miss Asso, Greece, 93; Lo Ca, Mrs Mary Barnard, Ed Chi, 25; Charleston, So Ca, St Michaels, 13 15; Pelham, NY, Christ, of wh from SS, 7 27. Total, 1620 81.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, July 8, 1851. No. 86 William-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since July 1, viz:

Christ ch, Lexington, Ky, 30; thro' E Wilcox, R A in Pa, from one of the Female Bible Classes St Lukes, Phila, 5; from the ch, 81 2, and special for the West, 17 50; St Peters, Phila, for Bp Kemper's jurisdiction, 30; Emmanuel ch, Holmesburgh, for Or, 20; Wis, 10; Christ, Meadville, 6 50; St Saviours, Maspeth, LI, for Wis, 10; Christ, Adrian, Mich, 2; Zion, Little Neck, LI, for Ill, 23 28; Zion Pa, Frederick Co, Md, 2 15; St Pauls, 2 80; St Peters, Montgomery Co, 2 5; Christ, Pottstown, Pa, 5 25; St Gabriels, Malattin, Pa, 4 75; St James, Hyde Park, NY, 33, of which 9 is for Or, (15 for Minnesota Mission); St Pauls, Chilicothe, Ohio, half 11 50; Bethesda ch, Sar Springs, NY, 10; thro' J K Sass, R A in SC, from a gentleman in Sumton district, 20; Sheldon Pa, for Ill, 10; ditto, thankoffgs of a member, 50; St Michaels, Charleston, 14 66; St Johns, Cohoes, NY, half for each, Or and Wis, 11 60; St Pauls, Poughkeepsie, for Wis, 16 75; a member of the Ch of the Ascension, NY, 3 25; J Groesbeck of the SS ch of the Holy Innocents, Albany, 1; Juvenile Miss So, St Andrews, Harlem, NY, 3 62; Ch of the Ascension, NY, Capt H W O, addl to coll at Miss Meeting, half 5; Miss LeClerc, for the Mission to the Jews, 5. The following sums were included in the receipts of the year ending June 15, 1850; St Marys, Elliottsville, SI for Or, 25; St Peters, NY, for Or, 40 14; St Thomas, Ravenswood, LI, 22 16.

All Saints, Paradise Pa, 8; St Peters, Westchester, NY, 108; St Peters, Tecumseh, Mich, 2 10; St Patricks, Clinton, Mich, 90c; St Andrews, Richmond, SI, and Trinity chapel, for Or, 14 71; thro J Loney, R A in Md, St Andrews Pa, St Marys Co, half 10; a lady of All Saints, Frederick, 50; Zion Pa, Prince Geo Co, 21 50, St Matthews, 23 21; Carrol Co, Ascension Pa, 1 30; Ann Arundel Co, Seven Pa, 5; Baltimore, St Peters, 65; Christ ch, half 20; offgs of Trinity ch, Newark, NJ, including half Jubilee collection, 56 48. Total, 794 38.

THOMAS N. STANFORD, Treas.,
New York, July 15, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 8th inst.

St James ch, Hammonds Port, W NY, Rev C Woodward, 3; W G Haynes, don, 3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 15, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 8th inst.

St Andrews, New Berlin, Chenango Co, W NY, Rev R Whittingham, Jr, 3; W G Haynes, don, 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 15, 1851. 20 John street.

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 10th June last.

N M Stratton, ann, 2; coll at Ch of the Holy Comforter, for book, 5 40; for the Mission, 5 80; Mrs Pierrepont, ann, 2; Dr J O Smith, ann, 2; Rev Dr J J Robertson, for 2 years sub, 10; Mrs J R Van Rensselaer and sisters, ann, 6; Mrs Dr Morgan, New Rochelle, don, 5; Christ ch SS Sch, NY, a portion of the Jubilee offg, on Sunday, 22d June, 13; Miss M N Neilson, ann, 2; Wheeler Beale & Co, don, 3 50. Total, 56 70.

E. M. DUNCAN, Treasurer,
New York, July 8, 1851. 114 Wall-st.

The undersigned gratefully acknowledges the following receipts of alms: thro J L Aspinwall, Esq, from a member of St Pauls, NY, 10; three ladies of a family friendly to the Institution, 5 25; St Michaels, Genesee, NY, per Rev Thos Malaby, 10; St James, Danbury, Ct, per Rev Wm W Bronson, Rector, 15; Rev S B Bostwick, Miss at Sandy Hill, N Y, 10; F H, thro Thos N Stanford Esq, from St Lukes, Germantown, Pa, for SS books, 29; T, of Fort Munroe, Va, 10; ladies sewing Soc of Christ ch, Binghamton, Brown Co, N Y, 20; Grace, Rochester, NY, 20; St Peters, Auburn, NY, 18 25; from SS scholars of ditto, 4; Female Miss Soc of do, 100; St Stephens, Ridgefield, Ct, don of a lady, 50.

JAMES LLOYD BRECK,
St. Paul, Minn., July 1. For the Minn. Mission.

LITTELL'S LIVING AGE, No. 375, 12½ cents.

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6. Are the English a Musical People? [Fraser's Magazine.
7. The Mystery of Louis Phillipe's Birth, [Eliza Cook's Journal.

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July 19-2t

REPORT FOR JUNE, of the New York Life Insurance Company, 106 Broadway. This institution during the month of June, 1851, has issued One Hundred and Seventeen policies, viz:

To Merchants	36	To Manufacturers	11
Lawyers	10	Mechanics	3
Clerks	12	Agents	5
Farmers	4	Clergymen	2
Ladies	2	Machinists	
Physicians	6	Public Officers	8
Hotel Keepers	1	Others	10
Architect	1	Bankers	3
Editors and Publishers	3		
	75		42
Total for the month,			117
Whole number of policies issued by the Company,			7195

Accumulated capital,
$360,000,
which is principally invested in New York and United States Stocks.

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Further information and a prospectus can be had at the office of the Company, 106 Broadway.

Poetry.

From the Evening Post.

Ocean Side Reverie.

BY GEORGE T. RIDER.

Glad I greet thee, crested ranger
From some distant clime, a stranger;
Caroling thine own sweet measures
As thou hiest with thy treasures.
From what distant clime, bright stranger,
Art thou now a merry ranger?
Hast thou laved the golden sands
Of the fabled Paynim lands?
Hast thou mingled with its fountains—
Kissed the icy, crystal mountains
Where the prisoned rain-bows dwell?
Hast thou roamed the stormy Ocean,
Child of tempest and commotion?
Tell me stranger—prithee, tell!
Hast thou seen the Sea Nymph's dwelling,
There thy rippling music telling?
Say—glad stranger! tell thy story
Of "Old Ocean's" pride and glory—
Thou hast seen his caverns hoary
Where the diamond sheds its light
On the cheerless, starless night:
Where the heroes, grand and olden,
Slumber on in chambers golden.
Tell me of each heart forsaken
Thou hast taken to thy rest—
Tell me, for thou has partaken,
With the sorrowing and blest.
Sing! I love thy melods lonely,
For thy voice is sweetly sad:
Dirges—sunny, tearful dirges—
Yea, thy very grief is glad.

AFTERTHOUGHT.

Yet *one strain*, I heed bright ranger,
'Tis that *I too* am a stranger,
Wandering o'er life's fitful ocean,
Child of tempest and commotion,
May I, gentle wave, like thee,
Pure and sinless, glad in sorrow,
Calm as thou art, rest *to-morrow*
Safe in Heaven, eternally.

Selected Matter.

(From the "Penny Post.")

Old News Better than None.

A PASSAGE FORM MODERN HISTORY.

As John Bustle was walking home on Sunday, from the Meeting House, he was accosted by a neighbour of the same way of thinking as himself, who asked him whether he had heard the news.

"No," said John; "good Mr. Knocks has just been telling us that we ought not to hearken after worldly news on the Sabbath day."

"But, neighbor Bustle," said Mr. Whitey-Brown (for that was the other gentleman's name), "this is not worldly news, for it concerns the Church—I mean our Church—very particularly."

"Well, tell it me," said John, "and when I have heard it, I will tell you whether I think it right for you to talk about it."

"Why they say, Mr. Bustle," replied Mr. Whiteybrown (who was evidently boiling over with what he had to relate), "they do say, that the Church parson here is meddling and fidgetting about our election." (For it chanced just then that there was a report of Mr. Knocks going away to be minister to a congregation of rank in London, and so the Meeting house at Bowbourne was likely to want a new preacher, and several candidates were already talked of).

"About our election!" said John. "Surely that is quite unconstitutional, quite tyrannical, for one of another denomination, especially a parson, to interfere in our internal proceedings:" and so saying, he stood still, looking very bold indeed, with his right arm a-kimbo, and the back of his left hand pressed against his body behind his coat tail, as one who should say, "I have not read the newspapers for nothing."

"Ah, I knew that would be your mind," said his friend, looking down upon him (for he was a much taller man) with an eye of admiring patronage.

"But now, what shall we do? There can be no doubt of the truth of the report, for I myself listened in the Church porch this morning for three minutes, while he was preaching, and heard him say, 'All good persons require what help their neighbors can give them, *to make their calling and election sure.*' And one of our people, walking behind him yesterday, heard him say, 'If I were one of them, I should certainly vote for that preacher who is most of Wilson's mind, meaning, no doubt, the Mr. Wilson who is spoken of as likely to come to our chapel."

"To be sure, to be sure," said Bustle, in a great bustle, "and we must lose no time in teaching him the rights of the matter. Here, Bob Radd," he added, calling to a rough looking youth who was sauntering past them at the time; and up came Bob, touching his hat, but with a sly look, which seemed to imply, "I know you well enough:" and Mr. Bustle, stooping down, spoke into his ear a good many words, among which a bye-stander might have caught what sounded like —"to night—a tar-barrel—Guy Fawkes—close to his door—promise not to meddle or make with the chapel—half-pence and drink—depend upon us."

"Very well," said Bob, whose demure look was now changed into a broad grin; and with that he struck off across the Common, to where the idlers of the parish were playing: and Messrs. Bustle and Whiteybrown went their way, looking as if butter would not melt in their mouths.

That night, Mr. Gray, the Curate, having gone to bed rather earlier than usual (for he was quite tired out with his day's work), was roused after half an hour's sleep by a loud shot and a bright blaze; and, looking out of his window, he saw by the light of a bonfire, a lot of the most dissolute young fellows in the parish—among whom Bob Radd was very forward—preparing a figure with a cap and gown on, to be burned in due form and order. Moreover, being a quick sighted man, Mr. Gray did not fail to distinguish two more, staid and sober figures, who rather hung back, and tried to keep in the shade, the one tall and the other short; but their very endeavor to shrink out of notice, made them in some sort more noticeable by an observant eye, especially as they could not keep from rubbing their hands eagerly, and showing other marks of approbation at so edifying a scene. In less than five minutes Mr. Gray was dressed and among the people, and taking no notice for the present of any one else, he made for the spot where our two friends, John and Mr. Whiteybrown, had been standing, and managed to overtake and detain them, very much against their will.

"Well, gentlemen," said Mr. Gray, "I am glad you happened to be passing this way: no doubt you will help me in quieting this scandalous riot, which you can the better do, as I see some lads here belonging to families which are in your employ."

John was at first a little overawed by Mr. Gray's quiet appeal to him, and might have made a civil answer, but just then a fresh troop of young vagabonds came on, with one Walter Temps at their head, a noted lounger and declaimer at public houses, and very clever in his way; and the shouts and excitement rose so high, that John, feeling as if he had the world in a string, replied to Mr. Gray with a regular speech, loud enough to be heard all over the village green; and the mob, like a good and dutiful mob, made answer and shouted just where John intended they should, with a little prompting from Mr. Temps.

The upshot of it all was, that besides many things which Mr. Gray said and did in his Church which John and the rest did not approve of, he had been interfering, so they said, with the forthcoming election in their Chapel, and if he did not let that alone, they would treat him with the same or similar compliments every night of his life. It would be too long a story to tell, how Mr. Gray, by his patience and good humour, quieted them all, at least so far as that they agreed to hear him while he told them the truth about his alleged meddling in their election. "For as to the other things," said he, "this is not the place to talk of them; and besides, many of you, my good neighbors, have nothing at all to do with them, since you do not come to the Church at all: but I own, Mr. Bustle, that it would have been a strange and wrong thing had I at all interfered with the business of your congregation; and, therefore, I will set that matter right at once, by assuring you that what I have heard now is the very first I have heard of Mr. Knocks going away, and, therefore, I cannot be scheming or meddling about his successor. I may have said something about voting, but it related to an election elsewhere among some of our own people; and the Wilson whom I spoke of was good Bishop Wilson, who died near 100 years ago. I know you will believe me, and I think you will be sorry for this outbreak; and so neighbours, I wish you a very good night."

With that he went back into his house, and they slunk away ashamed, by the light of the moon, which was now risen: only Bustle and Whiteybrown still tried to look like a couple of wise-acres, shaking their heads, and saying, under breath, "I'm not sure that I'm satisfied yet."

However, there was nothing said in the village after this of the Curate interfering in the choice of a preacher for the Meeting House.

It so happened, no very long time afterwards, that somebody died, and left Mr. Bustle a fortune: upon which he went to live at a distance, became a magistrate, and took a fancy, as was particularly observed, to writing his name Bussell; some even said, that there was a chance of his being made a Lord. But in his notions about the Church, and generally in matters of religion, he continued just as he had been.

Now, in the next parish to Squire Bussell (for so we must now call him), there was a clergyman who wanted a Curate, and the Squire took it into his head to be very earnest in recommending a particular person to the vacant place. The person whom he recommended, the Rev. Robin Denham, was no particular friend of Bussell's,—in fact, he though him rather a dull, or as he called it, a "rum theologian,"—but Mr. Denham was particulary distasteful to the Vicar and parishioners of Wyeside (for that was the name of the parish), insomuch, that fourteen of the principal ones addressed a letter to Squire Bustle, when thy found what he was about, saying that they hoped that he would let the matter alone. To which he replied that he knew better than they; that he had put the matter in train, and it must take its course. And there is not a day, hardly an hour, that he is not busy in writing letters, printing hand-bills, or conferring with some of the discontented folks of Wyeside, to set them against their Vicar, or any Curate but the one whom he himself had chosen; "for I," says he, "am a better judge of what is good for the Establishment than its own prejudiced and illiberal members." And there being a dispute among the parishioners about the meaning of a certain Rubric, Squire Bussell insisted upon it, that the only sensible way of settling the dispute is, to allow him to choose out five of the dissenting congregation to whith he himself belongs, and abide by their decision. And what is more strange, it is now reported that the magistrates at Quarter Sessions have been influenced by this Mr. Bussell to pass a vote to the same effect.

The Vicar of Wyeside, and his quiet old parishioners, even with the aid of Mr. Gray, who has not failed to write to them the account of what happened at the other place, seem to have no chance against him, he is so noisy and so fluent: and besides (a thing which was much talked of at the time), he took away with him to his new home both Rob Radd and Walter Temps, and some others whose room was more welcome to decent people than their company.

One way or another, he has contrived to get up a strong faction where he now lives; and by what I hear, the best chance which the Vicar has of standing against him is a reference which is proposed to be made to a certain Mr. Bull, a farmer of the old school, but possessed of large investments in a cotton mill also, and so highly respeeted, that when he really speaks out, no person thereabouts would dare think of disputing his decision.

Mr. Bull, as is often the case with persons in a great line of business, can hardly be got to turn his mind to this matter in earnest, but it is confidently hoped, that when his attention is really and fairly drawn to it, he will at once say it is a clear case; and as John Bussell and his set thought it intolerable for Mr. Gray to interfere with their election of a minister, so it would be no less intolerable for Squire Bustle, even though he should be made a Lord, and have ever so many on his side, to pretend to settle the meaning of Church Rubrics, and appoint Curates in spite of both Vicar and parishioners.

An Example.

Queen Mary II. (wife of William III.) had visited Canterbury in 1693, and some little time after the visit, the Queen sent for Dean Hooper again, and led him to her dressing-room, where she showed him pieces of silver stuffg and purple-flowered velvets. These, her Majesty told him, "if he approved, she would give to Canterbury cathedral, as she observed the furniture to be dirty; but as there was not enough of the figured velvet, she had sent to Holland to match it." The Queen, when all was ready, despatched to the cathedral a page of her backstairs, who always arranged matters regarding her gifts, with the rich velvets. The altar at the cathedral was furnished with the figured velvet, and a breadth of the gold stuff; flowered wit silver, let in. The Archbishop's throne was covered with plain velret; the fringe for the whole was a *rufted* one of gold, silver and purple; it alone cost the Queen £500.—*Miss Strickland's Lives of the Queens af England.*

PURITAN SNARLING against the Society for the Propagation of the Gospel in Foreign Parts.

Amid the general flow of joy and gratitude which the 3d Jubilee of this noble and venerable Society has called forth, it is somewhat painful, though not at all astonishing, to find the following specimen of indecent railing in the LONDON RECORD, a dissenting paper under Church colors, and the malice and venom of which are only equalled by its ignorance, cant and hypocrisy.—We give this disgusting specimen of the thing, that our readers may know what value to set on the quotations and statements sometimes paraded in its co-workers in wickedness on this side of the Atlantic:

Our opinion of the Propagation Society remains unchanged, and the more we regard its operations the less disposed are we to contribute to its funds. We should contribute to them, we believe, though it would be with great reluctance, had we no better medium of conveying to our colonies, or to the Heathen world, a knowledge of the truth of the Gospel. But this not being the case—the very reverse being the case—we think it were a prostitution of the talent intrusted to us, and a dereliction of Christian duty, to convey to our expatriated countrymen, or to the distant heathen, under the name of the Gospel of Christ, that which is a cloudy, or imperfect, or fallacious, and, accordingly, dangerous and pernicious representation of it.

That the Propagation Society have some enlightened and heavenly-instructed missionaries we verily believe. Men, these, who have not only been born outwardly by water in baptism, but who have been born inwardly by the Holy Ghost —such men alone truly knowing the Gospel, under the teaching of the Divine Spirit, and therefore alone qualified to impart of it, in its Divine essence and new creative power, to their fellow men. A few such men, we say, knowing and loving Evangelical truth, we believe this Society possesses as missionaries, and in them they possess a rich treasure. But the generality of their missionaries we believe to be men of another stamp, men of the order and perception of those who take the chief lead in the Society; who may tolerate men of Evangelical principles better than the Bishop of Exeter, but who do not love them —who may be courteous to them, but do not advance them—who regard ret-hot Tractarians as one extreme, and Evangelical men as the other, and search out those for missionary and all other work whom they designate as of "no extreme opinions"—such having often the least true principle, and being the most useless of all.

From such missionaries, as well as missionaries of Tractarian principles, may God deliver his Church! They cannot teach what they do not know. We recently brought under the review of our readers the style and tone of the religious instruction given by the Bishop and clergy in general in Canada West, who are greatly supported by this Society, and what could be more melancholy than the spectacle! The poor emigrants are seeking bread, the bread of heaven; and they get instead of it the husks of ceremonial observances and precise rituals. We have no doubt the Bishop and clerical coadjutors think it is the Gospel they administer, but it is not so.—They mean well, but they act ill. They think they are giving bread, but it is merely a stone. And hence the Church is incalculably weakened, by most of those who have any spiritual discernment going off to the Wesleyans, Presbyterians, or Baptists, *where the fundamental and saving truths of the Gospel are preached, as Christ designed them to be preached, by men who know and love the truth.*

Such being our opinion of the generality of the workmen of the Propagation Society, we cannot recommend it to the support of our readers. Men very respectable and learned, it may be, but whose ministry our readers at large would not attend at home, send out men as like themselves as possible, to be the instructors in the kingdom of heaven of the colonists from this country, or of the perishing heathen. What is not the Gospel in London is not the Gospel in Canada or in India. Nay, what is not the Gospel in London is often made more like it from the genial influence of sound doctrine around, and the pressure of public opinion; while in the Colonies no such improving influences are generally to be found, and the evil marches along, it may be under a despotic Bishop, in deeper malignity and with a deadlier effect.

From the London Morning Chronicle, June 27.

Confirmation of the Traces of Sir John Franklin.

We are happy to learn that the fact lately announced by us of the existence of a cairn containing undoubted intelligence of Sir John Franklin's expedition, lying in Jones' Sound, has received additional confirmation by the testimony of another witness, named George Moore, of Orkney. He was in the same watch with William Millar, on board the Prince of Wales; was also of the party which landed; and not only saw the cairn, but was engaged in pulling it down when recalled to the ship. The evidence of these two witnesses differs in some unimportant points, but they agree not only in the existence of the cairn, but also as to its position, namely, on the south shore, about 150 miles from the entrance to the sound; and equally state that a little higher up, the channel widened and apparently entered an open sea.

We therefore look forward with increased anxiety to the decision of the Admirality respecting the steamer which it is so greatly to be hoped they will send out for the earliest possible examination of this deposit.

We learn by way of corroboration that William Millar repeatedly mentioned that he had seen a cairn, on his return to Orkney; but his statement received little or no attention, although he is a man of known integrity and truthfulness, from the fact that its importance was not understood.

We are also enabled to state that Lady Franklin, accompanied by Dr. Scoresby, was at Hull in February, 1849, investigating the report that a cairn had been found, which had reached her, and heard from the master of the Prince of Wales that he had been the preceding season in an unknown sound, north of Lancaster Sound, having entered it by mistake in a fog: that he went up about 150 miles; that some of his men said on their way out they had seen a cairn, but that it was not possible for him then to go back. In the summer of that same year, 1849, Lady Franklin engaged the owners of the Abram whaler, Captain Gravill, of Hull, to search Jones' Sound, for the sum of £500. The ship arrived at the entrance, but a gale of wind blowing down the sound, and no fish being in sight, the captain abandoned the idea of examining it, and proceeded south in quest of whales. The sound was quite open for fifty or sixty miles up, or as far as could be seen from the headlands. These facts prove that if the information before us was not circumstantially known until now, the evidence which did transpire was not disregarded, but acted upon as far as possible.

As to the cairn having been erected by natives, it is well known that natives have never been found on the west side of Baffin's Bay, to the north of Lancaster Sound: neither do they ever erect cairns; and we may remind objectors that *shoe*-prints, not mere *foot*-marks, were observed near it. It is also matter of certainty that no whalers had been up Jones' Sound: had they ever done so, the circumstance would have become well known, whereas the result of inquiries proves that none have penetrated in this direction. Besides, whalers do not erect cairns, that being the signal enjoined by official authority upon her Majesty's ships sent out for purposes of geographical discovery and survey.

It is, perhaps, not generally known, that Sir John Franklin before starting declared his intention, if foiled in other attempts at gaining his object, to look into the sounds lying west and north of Baffin's Bay, meaning by this Jones' and Smith's Sounds. This is one way amongst others of accounting for traces of him having been found on the spot in question.

Oriental Scenery.

"The same afternoon I ascended the hill immediately behind our little bungalow: my path lay up the slight hollow or valley which separated the rounded purple crags of two projecting parts of the mountain: it was a good path, consisting of irregular steps, made of large blocks of granite, and was probably formed 300 or 400 years ago, when the Hindoo kings dwelt in the palace on the rock. The ascent was delicious; the sun was just hid from me by the crest of the hill I was ascending, but shone brightly on the sides of the projecting rocks, and made the green trees that fringed them yet greener, and filled the plain below me, and the wooded range of hills beyond it, with a flood of bright light. The path lay through a low but luxuriant wood, and the rich scent from numerous flowering creepers so filled the air, as to remind me of the deliciousness of an English hot-house full of tropical plants; but there was not the moist closeness of such a place. Twenty minutes of delightful ascending led me to an old ruined gateway, overhung by the dilapidated remains of the palace, beetling over the rock. I pushed on through it, and had not gone many yards before a most lovely spot opened itself to me. My path lay on the edge of a small basin, in the heart of the hills.—A level bottom half-a-mile across was covered with marshy grass, and in one corner had a rocky pool of clear water. I stood about twenty feet above it; at its edge were two or three large banyan trees scattered about, with their pendant threads hanging down to the marsh below, and full of parrots and minas; on all sides rose and fell the ridge of hills in a most irregular broken line, sometimes presenting bare crags, but more commonly covered with irregular wood, and bright green tufts of grass. Winding my way by the edge of this beautiful nest among the hills, full of greenness and of bright light, and not altogether without marks of human work, for the crumbling wall of the fortress here and there showed itself among the trees, or crowned the peak of the hill—I arrived at the gate at the opposite side to that by which I had entered; and here there burst on my sight a view as beautiful as it was unexpected. At once stretching away below me, and reaching to the right hand and the left, lay quite a sea of bright green forest, closely covering the rugged spurs and supports of the main ridge of mountain, which reached away to the distance of three or four miles. Beyond this was the level plain in sober coloring; but a little to the left, glowing like silver in the rays of the evening sun, which dazzled my eyes as I looked westward, lay the great river Kistna, a couple of miles in width, and studded with small islands. I had not seen so fair a scene since I left the Neilgherry Hills; nor can I call to mind any one spot there which was so lovely; there were many on a larger and grander scale; I think I know of none more beautiful. I spent an hour in scrambling by rugged paths, all made in olden days, up to the top of some of the surrounding peaks and ridges, which were surmounted by long walls and bastions, except where the rock was so precipitous as not to need any defence." (pp. 285, 286.)—*Memoirs of Rev. H. W. Fox.*

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN, 10 Wall street, N.Y.
June 21-3m

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent. Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder, 67 McDougal st.
Nov 9 –tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D, D. L. L., Hartford, Ct; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. H. Johnson, D.D., Brooklyn, New York.
March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co.," August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
			311,389 56
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.
tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Trustees:
Henry Fisher, Elizur Ward, Edward Haight, Joseph M. Browning, James Warren, Walter T. Welchman, Richard Sill, John G. Ambler, Charles P. Burdett, Charles Tronton, John Wight, George McLaughlin, John R. Lewis

Counselors:
Rev. W A Mulenburgh, DD; B I Haight, DD; H J Whitehouse, DD; Charles H Halsey; Rev. T H Taylor, DD; J H Price, DD; Gregory T Bedell; Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever nas been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

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